



John C. Taunton.



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ELEMENTS
OF
HEBREW GRAMMAR:

TO WHICH IS PREFIXED,

A DISSERTATION ON THE TWO MODES
OF READING, WITH OR WITHOUT
THE POINTS.

By *CHARLES WILSON*, K

PROFESSOR OF HEBREW IN THE UNIVERSITY OF ST.
ANDREWS.

THE SECOND EDITION, GREATLY ENLARGED.

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REPRINTS

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OF THE

REPRINTS OF THIS WORK

The principal design of the following

work is to present the study of the



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we have introduced it to the public in a

single volume. It is impossible to

acquire knowledge of any language

without attending to its principal

parts and the manner of

expressing the ideas

of the mind.

PREFACE

TO THE

FIRST EDITION OF THIS WORK.

THE principal design of the following work, is to render the study of the Hebrew Language easy and agreeable. To accomplish this purpose the more effectually, I have introduced it to the public in an English dress. It is impossible to acquire an accurate knowledge of any language, without ascending to its first principles; But, as a continued and minute attention to these is dry and uninteresting, every encouragement to be derived from perspicuity of method,

method, or facility of communication, becomes necessary. I found that the peculiarities of Hebrew Grammar admitted of a more easy and familiar explanation in English than in Latin. Besides, many persons who have had little opportunity of acquiring an extensive knowledge, either of Latin or of Greek, may incline to obtain some acquaintance with that language in which the first revelation of the Divine will was written. The principles, both of the Arabic and Persian languages, have lately been published in English with much success. The Hebrew ought not to be excluded from the same advantage, especially when we reflect that it is probably the parent of the other two, and that it contains treasures infinitely more precious to us than any thing that Arabia or Persia can produce.

PREFACE.

I ardently wish that my efforts may be acceptable and useful to those who have devoted themselves to the profession of theology. The clergy of the Church of Scotland are, in general, well educated, and distinguished for their abilities and conscientious discharge of the duties of their office: But the friends of sacred literature have long beheld, with regret, a prevailing indifference or aversion in that body to the study of Hebrew. The knowledge of the language of the Old Testament seems to be thought neither an ornamental nor an useful qualification. English translations and commentaries are the chief objects of attention and praise, while the original is almost totally neglected and unknown. It is not easy to discover a plausible excuse for such conduct. Had a similar inattention

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to the original prevailed in former ages, how could the reformation of religion have been accomplished? How could we have emerged from the darkness of superstition, or escaped from the chains of that spiritual tyranny which so long oppressed the whole of Europe? Fortunately the oppressor, in distributing poison, conveyed also a sovereign antidote. The Church of Rome, even while she deviated both in principle and practice from the doctrines and precepts of divine revelation, had the merit of preserving the sacred records pure and untainted, and displayed an ardent zeal to cultivate and disseminate the knowledge of the antient languages in which they were written. At a time when learning had scarcely dawned on the western world, the Councils of Vienne and Lyons passed decrees, enjoin-

enjoining, that, to promote the instruction of those who were to be educated for the services of religion, two professors of Hebrew and Oriental Languages should be established in the Universities of Bologna, Paris, and Oxford. Protestants should blush not to cherish the spirit and intention of such wise institutions. It must be of singular importance in every age, to possess a set of men well skilled in the original languages, who are qualified to furnish new translations of the Scriptures, if necessary, or to judge accurately and decisively of the merit and fidelity of former versions. Those who profess to explain the Scriptures to others, ought certainly to acquire a competent, and even a critical knowledge of the original languages in which they are written. Can a teacher of religion be qualified

lified to speak with precision and confidence concerning the oeconomy of Divine revelation, while, from his total ignorance of the language, one of the sacred volumes is to him like a *sealed book*? Can any argument be urged to induce the student of theology to acquire a knowledge of the language of the New Testament, which does not conclude with double force with regard to that of the Old? The two volumes of inspiration are intimately connected, and mutually depend upon each other. It is scarcely possible to understand the second, without having carefully studied the first. The one exhibits the commencement, the other the completion of the same great plan. The writers of the New Testament have a constant retrospect to those of the Old: Their style, as well as their matter,

matter, bear the strongest marks of resemblance. Animated with the same spirit, they speak almost a dialect of the same language with those antient favourites of heaven, who enjoyed the distinguished honour of delivering to men the first oracles of God. Without being well acquainted with that venerable language which has transmitted to us the first written intimations of the Divine will, it is impossible to relish all the beauties, or to receive the full impression of the apostolical writings.

The supposition of insurmountable difficulties has been a great obstacle to the prosecution of this study. Apprehensions have been entertained, that nothing but what was disgusting could be derived from a language which was imagined to be harsh,

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barbarous, and inelegant. These are the misrepresentations of inexperience, and the ill-grounded apologies of indolence. Though some inconveniencies arise from the peculiarity of the alphabet, from the inverted mode of reading, and from an unnecessary load of points and accents which have been introduced, yet there are circumstances which render the acquisition of this language more easy and expeditious than that of almost any other, antient or modern. Free from that variety of flexion, which renders the acquisition of the Greek so laborious and difficult, the technical part of the Hebrew is easily attained, and readily remembered. Its primitive words are few in number, and produce the different classes of their derivatives by a mechanism both simple and ingenious. The knowledge of
Hebrew

Hebrew affords a key to the other eastern languages, which imitate the structure of its flexions, but are far inferior to it in point of simplicity; and distinctness of characters. While the Arabic and Persian exhibit various minute forms of the same letter when it is initial, medial, final, connected, or unconnected, the Hebrew employs only one fair and large character for each letter, excepting *five*, which have a peculiar shape when they happen to terminate a word. These circumstances recommend the Hebrew to our first notice; because, by beginning with what is easiest, we gradually ascend to what is more obscure and difficult.

But, independent of its utility, the Hebrew is well intitled to our attention as an object

object of literature. It possesses all the marks of a primitive language. It derives its origin from the most remote antiquity, and has transmitted to us the only well authenticated history of the antient state of mankind with which we are acquainted. It has long been an opinion, confidently maintained by those who have made the greatest proficiency in Hebrew, that the knowledge of it alone would supply more materials for a system of etymology, than the laborious researches of all those authors who have devoted their attention to this subject. I have, in the following pages, given some specimens of derivations, which, I presume, will tend to support this hypothesis. An immense number of words in most of the eastern languages, bear plain marks of a Hebrew original. Great part
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of the Celtic, and of the northern languages, may be traced to the same source. If we pursue etymologies no farther back than to the Greek or Latin, we will soon find that we have not reached the fountain, and that these celebrated tongues derive their origin from a much more antient stock. Were more industry bestowed on this subject, the truth of what is here advanced would soon be confirmed by numerous and satisfactory proofs. New discoveries would furnish new incitements. The progress of society, of manners, of knowledge, and of arts, would be greatly illustrated.

In composing the treatise I now offer to the public, I have consulted the best informed authors on this subject. It may perhaps

haps be thought, that the preliminary discourse is protracted to too great a length; but if it be recollected, that the difficulty of reading the language, or rather of pronouncing its combinations of consonants, has been the chief obstacle to the study of it, the dissertation will by no means appear prolix. Though I have preferred the mode of reading without points, as the most natural and expeditious, yet I have not altogether reprobated the other. As the pronunciation of a dead language gives no assistance to the learner in acquiring a knowledge of it, he may adopt either of the methods to which he shall be most inclined. It is, however, of some importance to prefer the easiest method of reading; and, if the letters of a language themselves can be employed for this purpose, it would be ab-

furd

substituted to supersede these, in order to supply their place by fictitious signs. The mode of reading by the vowel-letters is far from being new; but I have confirmed and illustrated the theory by additional arguments and examples. No new terms are employed, without a particular explanation. I have been attentive not to perplex the reader with a multiplicity of rules, but have endeavoured, by a perspicuous arrangement, to imitate the simplicity of the language, the principles of which I unfold. When I differ from other grammarians, I have assigned reasons for my opinion, which are submitted to the examination of the candid. The number of examples which I found it necessary to introduce, have augmented the size of the book; but these examples, besides illustrating the subject, may serve, in some

some measure, the purposes of a vocabulary.

Upon the whole, I flatter myself, that a person of tolerable capacity, who applies to the study of Hebrew on the plan recommended in the following work, will, in the course of a few months, be able to read, with very little assistance from a lexicon, the whole book of Psalms, and most of the historical parts of the Old Testament. If he persists in the study, he will soon find no great difficulty in understanding any passage which the first opening of the sacred volume may present. Should my labour be productive of such happy effects, I will enjoy the fruits of it with peculiar satisfaction.

P R E-

PREFACE

TO THE

NEW EDITION.

WHEN the first edition of this Treatise was introduced to the public, about eleven years ago, it had many difficulties to struggle with, and many prejudices to overcome. Its success, however, has exceeded my most sanguine expectations. Many persons, of the first character for literature, and proficiency in Scripture-criticism, both in England and in this country, have honoured me with their approbation. The progress of a number of
c students,

students committed to my professional care, not only in the knowledge of the Hebrew Language, but in a taste for Sacred Literature, I ascribe in a great measure to the facility with which they found they could advance, by following the plan I have proposed.

According to the Hebrew letters, and the doctrine of vowel-points being absolutely necessary for reading and understanding the Hebrew Scriptures, is, I hope, now completely exploded. It was at first the invention of the meanest of the Jewish grammarians. Maimonides, Aben Ezra, Kimhi, the most celebrated and best informed Rabbies of the twelfth century, who have left valuable commentaries upon many books of the Old Testament, all deliver their instructions independent of vowel-points,

points, and never make any use of them in their writings. The most judicious commentators, and most skilful editors of later and modern times, Calvin, Grotius, Houbigant, Kennicott, Lowth, and many others, have published their editions, and communicated the result, their critical inquiries, solely according to the Hebrew letters, and give no intimation of any advantage to be acquired from the trifling minutiae of points and accents. These considerations have induced me to republish my former work upon an improved and enlarged plan. The doctrine of the first edition is here more fully explained and detailed. The reading of Hebrew by the letters alone, is rendered attainable with very little labour; and any person, though unacquainted with Greek or Latin, may, in the course of a short study,

dy,

dy, acquire such a competent knowledge of this venerable language, as will make the path to other stores of Oriental learning both plain and agreeable.

If it were not presuming too much on the utility of my labours, the chief profit, I think, to be gained from this edition, is the direction of the study of Hebrew Grammar, to the interesting and capital point of *instruction in the Scriptures*, and the acquiring of their true sense and meaning. To accomplish this end more fully, I have added a complete new chapter, containing important extracts from various parts of the Hebrew sacred writings, illustrated with translations and explanatory notes. On this I have bestowed some degree of care, and wish it may be considered as a favourable specimen

specimen of what improvements may be made in sacred knowledge, not only by diligent attention to antient languages and antient history ; but by a minute examination and accurate comparison of the different parts of Scripture with each other, always maintaining a pious regard to their Divine Author, and shewing much higher respect to the *spirit* than to the *letter* ; for, *the letter killeth, but the spirit giveth life.*

ST. ANDREWS, }

Oct. 2. 1793. }

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TO THE READER.
THE
ELEMENTS
OF
HEBREW GRAMMAR.

CHAP. I.

*Of the Alphabet, with the Number, Order,
and Powers of the Letters.*

THE Hebrew, like most other languages of the East, is written from the right to the left hand; and the books in this language commonly begin where those of Europe end.

The alphabet consists of twenty-two letters, the names and figures of which are contained in the following table:

A

Aleph

THE ELEMENTS OF

Aleph	א
Beth	ב
Gimel	ג
Daleth	ד
He	ה
Vau	ו
Zain	ז
Heth	ח
Teth	ט
Yod	י
Caph	כ
Lamed	ל
Mem	מ
Nun	נ
Samech	ס
Ain	ע
Pe	פ
Tfade	צ
Koph	ק
Resh	ר
Shin	ש
Thau	ת

Five of these letters have a double form ; one when they are in the beginning or middle, the other when in the end of a word.

	Tfide	Pe	Nun	Mem	Caph
The initial or medial form	צ	פ	נ	מ	כ
The final	-	-	-	ף	כף

To mark the variation of form which these letters undergo, some grammarians have given them the denomination of *Cam-nepatz*.

As the Writers of Hebrew never divided a word, so as to place part of it in one line, and part of it in another, they enlarged some of their letters to fill up the blank spaces. These enlarged letters are,

final Mem	Thau	Lamed	Heth	He	Aleph
ם	ת	ל	ח	ה	א

which have obtained the name of *Literae dilatatae*, broad or extended letters,

Particular attention must be paid to the following letters, which have a near resemblance

blance to one another, because numberless mistakes have arisen from their being exchanged, by careless or ignorant transcribers.

He	Daleth	Gimel	Beth
Heth	Resh	Nun	Caph
Thau	Caph final		
Ain	Mem final	Yod	
Tfade	Samech	Vau	
		Zain	
		Nun final	

In the antient manuscripts, all the letters are written in a continued series, without spaces at the end of words or sentences, a circumstance which has occasioned much trouble and embarrassment to interpreters.

The present Hebrew characters are generally believed to be the Chaldaic, introduced by Ezra after the return of the Jews from the Babylonish captivity. The old Hebrew characters were those of the Phoenicians, now called the Samaritan, because the Samaritan Pentateuch is written in them.

There

There are only two letters in the alphabet which consist of separate lines, viz. He $\aleph$ and Koph $\aleph$

The learner should make the figure of the letters perfectly familiar to himself, by close and minute attention. In order to acquire a complete knowledge of the characters, which a little labour at the beginning will easily accomplish, the following hints of resemblance may be useful.

Aleph $\aleph$ is not unlike the Roman capital A;

Heth $\aleph$ differs from He $\aleph$ by only having its three lines connected;

Yod $\aleph$ is exactly the form of a comma;

Capb $\aleph$ is the Roman capital C inverted;

Samech $\aleph$ is nearly the same with the medial figma σ of the Greeks inverted;

Ain $\aleph$ is very like the Roman letter y;

Tfade $\aleph$ is not unlike z;

And *Sbin* $\aleph$ is a trident without the handle.

After

After we have sufficiently known the figures and names of the letters, the next step is to learn to enunciate or to pronounce them, so as to produce articulate sounds. On this subject, which appears at first sight very plain and simple, numberless contentions and varieties of opinion meet us at the threshold. From the earliest period of the invention of written characters to represent human language, however more or less remote that time may be, it seems absolutely certain that the distinction of letters into *vowels* and *consonants* must have obtained. All the speculations of the Greek grammarians assume this as a first principle. 'A vowel is a letter which expresses an articulate sound by itself; that sound, with respect to the time of its enunciation by the voice, may be either long or short. A consonant is a letter which, as the name signifies, cannot be uttered or pronounced by itself, but *con*, *i. e.* in company with a vowel; and accordingly all the consonants in every alphabet, when they are named or pronounced, must always be
founded

founded with a vowel before or after them. In English B, C, D, T, &c. with the vowel after—L, M, N, R, S, with the vowel before.

In the Greek alphabet, all the consonants, without one single exception, are enunciated with a vowel *after* them.

This, as I shall more fully shew afterwards, is exactly the case with respect to the Hebrew alphabet. *The naming, the enunciation* of every consonant, is always performed by means of a vowel *after* it; yet, wondrous as it may appear, the greater part of Jewish grammarians have had the audacity, or rather the absurdity, to affirm, That all the letters of the Hebrew alphabet are *consonants*, and not one of them a vowel:—An opinion which it is astonishing that many learned men, well skilled in Oriental antiquities, and noways indulgent to Jewish fables or Rabbinical reveries, have adopted and maintained. As the Hebrew has been a dead language for two thousand

years,

years, the true pronunciation of it is irrecoverably lost. Maimonides, Aben Ezra, Kimchi, and all the ablest of the Jewish Rabbis, acknowledge it impossible for them to determine how the Hebrew was read or pronounced in the days of Moses, of the Judges, or of the Prophets. The modern Jews, in different countries of the world, differ much from each other in their modes of pronunciation; and, whatever they may pretend, can make no discovery, or give the least information respecting the manner in which their forefathers read or pronounced the words of their sacred books. But the just pronunciation of any language is not necessary to the understanding of it when written; and, as learned men have differed so much about the method of pronouncing or reading Hebrew, some insisting upon one mode and some upon another, we are left at liberty to propose or to adopt any method which, on trial, may be found the easiest, the most comprehensive, the best accommodated to different nations, and that which will throw the fewest obstacles in
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the way of our acquiring the true sense and meaning of the language. I have therefore subjoined the following short scheme of direction, for enabling every inhabitant of Europe, or of any other civilized country, to read and pronounce the characters and words of the Hebrew language. I beg leave only to premise this observation, that I absolutely and unequivocally deny the position, That all the letters of the Hebrew alphabet are consonants; and, after the most careful and minute inquiry, give it as my opinion, that of the twenty-two letters of which the Hebrew alphabet consists, Five are vowels and Seventeen are consonants. The five vowels by name are, Aleph, He, Vau, Yod, Ain, which, for the sake of ease and simplicity, may be pronounced with one sound, and always considered as long vowels.

The mode of pronouncing all the letters is exhibited in the following sketch :

B

Form.

Form. Sound.

a as in call.

b

g hard as in gone, govern.

d

e long, as in there, where, tête.

û long, as the diphthong oo in good, food; or as the u of the Greeks.

z soft, like f in rose, pleasure.

h with a guttural sound, somewhat stronger than h in house, harmony.

t

i as in field, or as the diphthong ee in feet, street, or as y in ye, your, never j.

c

c hard, as in come, carry.

l

m

n

s

v

o long, like the Greek omega ω.

p

tz somewhat harder than zain z.

ק	k
ר	r
ש	sh or sometimes s.
ת	th as in throne, thither, very often t.

Grammarians have been more perplexed in ascertaining the sound of *ך*, than that of all the other letters of the alphabet. According to some writers, it should be sounded gn, in the beginning of a syllable, as gnaw, gnat; and ng in the end, as ring, among. Others maintain that it is a strong and deep guttural, equal to three h's; an opinion which, it is to be hoped, will not generally prevail, both on account of the difficulty of pronunciation, and the number of other gutturals supposed to be in the alphabet. The Seventy Interpreters, in expressing Hebrew words by Greek characters, sometimes omit this letter altogether; at other times they represent it by α, γ, or ω. This is a plain proof, that, in their day, the true antient sound of *ך* was lost, or that they were entirely ignorant of it. I most willingly

willingly adopt the opinion of those who think it should be founded O. Its name, *ain*, signifies an eye, or a fountain. Its figure, in the old Hebrew or Samaritan alphabet, ∇ , bears a near resemblance to our O; the shape of an eye and of a well having probably suggested this common form. As we have borrowed the shape of this letter from the antient Hebrews, it does not seem unnatural that we should affix to it the sound of our O. We shall perhaps be confirmed in this opinion, when we reflect on the situation of O in the Greek and Latin alphabets. Its place is immediately before P, as *ain* is immediately before *pe* in the Hebrew alphabet. To this it may be added, that the lips, in pronouncing the sound of O, are naturally cast into the exact figure of that letter.

The

The names of the Hebrew letters are generally significant words.

אֵלֶּךְ an ox, a leader, a teacher.

בֵּית a house.

גִּמְלָה a camel.

דֶּלֶת leaf of a door.

הִנֵּה she, behold.

וְּ a hook, a nail.

זֶרֶק weapons, arms.

חַיָּה an animal, a quadruped.

טֵפֶת a curvature, a scroll.

יָד a hand, when shut close.

כַּף the hollow of the hand, cavity, cup.

לֶמֶד a spit, a goad to drive cattle, to learn.

מַעַם a stain, a spot, *diapores*, unspotted.

נָח a fish, or snake.

סִמְךְ a basis, a support, fulcrum.

עֵין an eye, a fountain.

פֶּה the lip, the mouth.

צֹרֶה a huntsman's pole, sides.

קָרָה an ape.

רִישׁ a head.

שֵׁן a tooth.

תֵּוֹ a terminus or cross.

In the first sense, *n* ends the alphabet, and, in the second, resembles the Patibulum in its form, though the figure of a cross is more properly preserved in the Samaritan, and from thence, in the Greek and Roman alphabets, + τ T.

As there are several Psalms, and other portions of Scripture, divided into parts, each of which parts begins with a different letter of the Hebrew alphabet, the number and order of the letters are determined from very antient times, and by very high authority*.

That the learner may acquire a facility in distinguishing the characters, he ought fre-

* See Psalms *xxv. exi. cxii. cxix.* in which last, each letter, from *Aleph* to *Thau*, inclusive, begins eight stanzas, verses, or *verses*, making in all eight times twenty-two, i. e. one hundred and seventy-six stanzas.

In the third chapter of the Lamentations, every three stanzas begin with the same letter. This acrostic mode of composition, establishes the number and order of the characters in the Hebrew alphabet, beyond all dispute.

frequently to name the letters as they occur in the following examples.

To relieve the eye, I have annexed a translation to each verse, the utility of which will be more fully discerned afterwards.

GENESIS IX. 8.

8 ויאמר אלהים אל נח ואל בניו אתו לאמר

8 And God spake to Noah, and to his sons with him, after this manner;

9 ואני הנני מקים את בריתי אתכם ואת ורעכם אחריכם:

9 Behold I establish my covenant with you, and with your progeny after you;

10 ואת כל נפש החיה אשר אתכם בשוף בבהמה ובכל

חית הארץ אתכם מכל יצאי התבה לכל חית הארץ:

10 And with every living soul with you, of the fowl, of the cattle *, and of all animals with you, from those which have come out

* The original word comprehends quadrupeds of all kinds.

out of the ark, extending to every animal of the earth.

11 וחקמתי את בריתי אתכם ולא יכרת כל בשר עוד ממני
המבול ולא יהיה עוד מבול לשחת הארץ :

11 I have established my covenant with you, that all flesh shall never more be cut off by the waters of a flood; neither shall there be again a flood to desolate the earth.

12 ויאמר אלהים זאת אות הברית אשר אני נתן ביני
וביניכם ובין כל נפש חיה אשר אתכם לדורות שלום :

12 And God said, This shall be a sign of the covenant which I make between me and you, and every living soul with you, through all future generations (*lit.* to generations for ever).

13 את קשתי נחתי בענן והיתה לאות ברית ביני ובין
הארץ :

13 I will set my bow in a cloud, and it shall be for a sign of a covenant between me and the earth;

14 היה

14 וְהָיָה בְּעָנִי עָנָן עַל הָאָרֶץ וְרֹאשָׁהּ הִקְשֶׁת בָּעָנָן :

14 So that when I spread a cloud over the earth, and a bow is seen in the cloud,

15 וְזָכַרְתִּי אֶת בְּרִיתִי אֲשֶׁר בֵּינִי וּבֵינֵיכֶם וּבֵין כָּל נֶפֶשׁ חַיָּה בְּכָל בָּשָׂר וְלֹא יִהְיֶה עוֹד הַמִּיכָה לַמַּבּוּל לַשָּׁחַת כָּל בָּשָׂר :

15 I will then remember my covenant between me and you, and every living soul amongst all flesh, and the waters of a flood shall never again appear to destroy all flesh.

16 וְהָיְתָה הִקְשֶׁת בָּעָנָן וּרְאִיתֶיהָ לִזְכָּר בְּרִית שָׁלוֹם בֵּין אֱלֹהִים וּבֵין כָּל נֶפֶשׁ חַיָּה בְּכָל בָּשָׂר אֲשֶׁר עַל הָאָרֶץ :

16 For the bow shall be in a cloud, and I will look upon it for a memorial of the everlasting covenant between God and every living soul of all flesh residing upon the earth.

PSALMS CXIX. 18.

18 גַּל עֵינִי וְאֲבִישָׁה נִפְלְאוֹת מִתּוֹרָתְךָ :

18 Illuminate mine eyes, and I shall see wonderful things in thy law.

19 אֲנִי בְּאֶרֶץ אֲלֹהִים מְצֻרִים :

19 I am a stranger in the earth, conceal not from me thy commandments.

20 נַפְשִׁי לְתַאֲבֹהָ אֵל מִשְׁפָּט בְּכָל יוֹם :

20 My soul is agitated with continual longing towards thy judgments *.

* The original properly signifies, *Decisions* of an equitable and merciful judge, considered as rules of conduct.

CHAP.

CHAP. II.

Of Reading by the Letters alone, without the assistance of Vowel Points, and the Means to be employed for pronouncing such Words as consist only of Combinations of Consonants, without any Vowel Letters.

AFTER we have acquired the knowledge of the letters or characters, as divided into vowels and consonants, with the manner of pronouncing them separately, the next step in grammar is to enunciate or read them, when constituting words expressive of human sentiment or meaning. That the whole of this subject may be placed at one view under the reader's eye, it will be necessary to enlarge somewhat more particularly both on the division and the conjunction of the letters. From this disquisition we shall more clearly ascertain the

the vowel characters, which have the singular advantage of being pronounced with perfect ease, and we shall completely acquire, at least in my opinion, the capacity of enunciating all words in this language, which happen to consist *solely* of consonants, nearly with as much facility as though they consisted of vowels, without any assistance derived from points, dots, accents, or figures of any kind.

From the first view of the letters, it is plain that some of them must be of that order or class which, in other languages, are named vowels, i. e. letters which can be pronounced by themselves, and which represent a distinct sound; yet it has been strenuously maintained, as before observed, *That all the letters of this alphabet are consonants.* But why α in the Greek, and α in the Latin and English alphabets, should be universally acknowledged as vowels, and $\aleph$ in Hebrew, from which the former have both their shape and place, should be condemned

demned to rank among the order of consonants, is altogether inexplicable.

There are three letters which bear the marks of vowels clearly stamped upon them,

These have been called *matres lectionis*, or the parents of reading, because, by their assistance alone, a vast variety of words may be easily enunciated.

At the same time, there is a great number of words in Hebrew that consist entirely of combinations of consonants, universally acknowledged to be such, without any of those vowels. Therefore it became a question, How are these words to be pronounced, so as to produce intelligible sounds?

To facilitate the enunciation of this language, several men of learning and inquiry have

have conjectured that other letters, besides the three mentioned above, $\aleph$ ι were vowels. Thus, some have asserted that π is the same in sound with the Greek epsilon, or ϵ short, as it holds the same place in the Hebrew that ϵ does in the Greek alphabet, being the fifth letter in both: That π is the Greek η or π ; which last they think derives its name from $\pi\pi$, read and pronounced in the Chaldaic manner, $\pi\pi$ $\pi\pi$. In support of this opinion, the authority of St Jerom is adduced, who refuses it a place among the consonants; but the greater number agree that it is an aspiration, as the h in HEKATON. With respect to γ , I have already mentioned authorities to support the conjecture of its being O ; so that, according to this plan, the vowels in the Hebrew alphabet would be,

$\aleph$	a
π	ϵ short
π	ϵ long
ι	i
γ	o
υ	u

But,

But, on farther inquiry, a more probable hypothesis was adopted, viz. That all the letters in the Hebrew alphabet, which seem to have any title to be acknowledged as vowels, represent only the *long vowels*; and that it is scarcely to be expected that the original writers, or first framers of the alphabet, would employ two characters to represent e, while they used only one character to represent each of the other vowels. It was therefore agreed that *ק* instead of representing e short, should represent e long, or *η*, and that *מ* should be deprived of its vowel sound, and restored to its place as a guttural.

The vowel-letters will then be exactly as I have stated them in p. 10.

א	א
ב	ב
ג	ג
ד	ד
ה	ה
ו	ו
ז	ז

But,

But, after all these laudable attempts, a vast number of words appear totally destitute of these vowels. How are these words to be pronounced, so as to make articulate and intelligible sounds? When the antient Hebrews read their sacred books, it behoved them undoubtedly to pronounce the combinations of consonants which stood in their antient manuscripts, in such a manner as to be understood by the hearers. But, How are we to pronounce or read them? and, What method shall we invent to make these dumb consonants vocal? In answer to this, I humbly request attention to the following observations:

1. We can now entertain no hope of recovering the genuine and original pronunciation used by the Patriarchs, by Moses, or any of the antient Jews. This is totally and irrecoverably lost. But the loss is not peculiar to the Hebrew. The true pronunciation of Greek, of Latin, and of every language, the knowledge of which is to be derived

derived only from books, has shared the same fate.

2. The true pronunciation, though we could attain it, would afford no assistance toward the understanding of the language. A person of tolerable capacity may understand Greek, Latin, Spanish, Italian, French, or German, though he be an utter stranger to the just pronunciation of any of these languages. He will find it much more difficult to acquire the proper pronunciation of any foreign language at present in use, than either to read or speak the Hebrew, according to any mode that has ever been invented.

3. Any number of persons may agree to insert a short *a* or *e*, in any combination of consonants, to facilitate their pronunciation; or they may use the vowel that immediately follows the consonant, when pronounced, as *e* in *Beth*, *i* in *Gimel*, &c. This is the method proposed by Masclef, a very

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D inge-

ingenious French critic and grammarian of the last century.

In the present improved state of the art of writing, it is difficult to form an idea how the first writers should venture to exhibit any word, by the assistance of consonants, without vowels; yet it is an undoubted fact that they have done so. In every page of Hebrew writing, we find words that consist solely of consonants, none of which were ever suspected of possessing one feature of the vowel character. These words stand upon the firm pillars of consonants, as if they contemned the mutability of vowel sounds.

שדד sdd

שדד str

שדד lnd

שדד rdd

שדד msc

שדד mthnkm

שדד sll

שדד pkd

ברך

brc

קדר

kdr

with a great number more, are combinations of consonants, entirely destitute of vowels. But, in all words of this kind, we have reason to believe that it is the *short* vowels only which are wanting. The cause of this deficiency seems to have been, that, in the rudiments of the art of writing, the authors considered one short vowel as necessarily implied in the pronunciation of every consonant. No consonant can be pronounced without a short vowel either before or after it. The ancients, in naming their consonants, always pronounced the vowel sounds *after*, never *before* them. The names of all the consonants in the Greek alphabet, plainly shew this. As no consonant, therefore, could be enunciated without a short vowel, the Hebrew writers thought it sufficient, in words destitute of long vowels, to note down the consonants only, being fully convinced that, in this abbreviated

breviated form, the meaning of such words could not be mistaken by the reader. They employed their vowel characters for the purpose of expressing their *long* vowels, when these constituted a radical part of the word. For the short vowels they had no characters, deeming them unnecessary, because the very pronunciation of the consonants forced them, as it were, from the mouth of the speaker, while, at the same time, these fleeting and variable sounds made no part of the word in its radical and primitive capacity. As we use our vowel characters to represent both their long and their short sound, as the fabric of our language, in the derivation and connection of words, is entirely different from that of the Hebrew and other languages of the East, the absence of vowels in any word raises our surprise, and we can scarcely think it possible to pronounce it. But, if we examine the matter with attention, our surprise will cease. In pronouncing short syllables in English, the pronunciation is generally so rapid,

rapid, that the nicest ear cannot distinguish what vowel the speaker or reader has uttered *. Nay, sometimes the vowel is entirely lost, as in *bason*, *mason*, *lesson*, *lessen*. It is scarcely possible to distinguish the sound of any vowel in the last syllable of these words. On farther trial, we shall find that, in common pronunciation, we expel almost all the short vowels to such a degree, that, if we place by themselves the consonants which compose the word, omitting the vowels, we shall be able to enunciate these combinations as easily without the vowels as with them! Let the following words serve for examples.

Bkr Baker

Mrnr Mariner

Vntnr Vintner

Sllr Seller

Mkrl Mackerel

Mrcl

* Father, fathir, fathur, fathyr, fathar, fathor, are all the same as to the article of pronouncing the short vowel in the last syllable.

THE ELEMENTS OF

Mrcl

Miracle

Prtnrs

Partners

Stggr

Stagger

Shpmstr

Shipmaster

Persons who are defective in the art of spelling, generally write in this manner. They crowd their words with consonants, neglecting the vowels.

Many more instances might be adduced; but these sufficiently prove that we can easily read, without written vowels, combinations of consonants, much more complex than any that appear in Hebrew, and that it is almost impossible for us to utter those combinations, without enunciating the very vowels which constitute the real words, as they are commonly written or spelled: So that every day we insensibly practise the rule which I have recommended, with respect to all those words in the Hebrew language which appear divested of vowels. It is reasonable to think, that an intelligent Hebrew

brew reader would know by tradition, by received custom, or simply by the position of the consonants, what vowel sound he should insert, to pronounce intelligibly all such words as consist entirely of consonants. Now that we are deprived of all these helps, we must supply the defect in the best manner we can, by inserting short vowels, according as the nature or position of the word, or our ear, may direct. Difficulties will occur but seldom, and practice will render the work perfectly easy.

4. There is another mode which may be invented for writing or pronouncing this antient language, and that is, any class or body of men may consent to use *signs* in place of vowel-letters, such as marks or dots, above, below, and in the bosom of the consonants. Had these persons agreed to employ this method to enunciate combinations of consonants only, perhaps their invention might have merited some praise; but unluckily they built their system on a sandy

fandy foundation. They proceeded on the supposition, or rather the assertion, that there were no vowel-letters in the Hebrew alphabet; that it consisted entirely of consonants, so that their vowel-signs must be appended to every letter, except in some situations the letter happen to be the last in a word, or be extinguished or silenced by a vowel-sign.

This method of using marks for vowels, was adopted by a set of Jewish critics, called *Masorites* *, who flourished after the commencement of the Christian aera. These men bestowed much pains upon the text of the Old Testament, particularly that portion of it which was named the *Law*. Their labour, indeed, did not penetrate very deep. They afford us little or no assistance in the investigation of

* The name is borrowed from a word that signifies *Tradition*. *Masora*, a critic on the text of the Old Testament, principally founded on tradition.

of the true sense of Scripture. In vain do we seek from them the solution of difficulties, the elucidation of obscure passages, or any useful information concerning the manners and customs of their ancestors. Their time was chiefly spent in giving directions about the pronunciation or spelling of the language, about the manner in which it ought to be read, in numbering the syllables and words of particular books, and in attempting to unfold the mysteries, or rather superstitious fables, hid under the veil of *inverted, enlarged, or diminished* letters. Their attempts to affix points or marks to the Hebrew letters, with an intention to supply the defects of vowel-letters in the original text, appeared in the *fifth* century. These attempts continued to increase till about the *tenth*, at which period, it is generally thought, this art attained its perfection.

Many authors assign to the invention of pointing a much more antient origin, and

E

are

are displeased that an art, in their estimation, so ingenious and useful, should be deemed the production only of later times. I shall not enter into disputes on this subject. A few centuries, more or less, is a matter of small consequence. It is clear from the most authentic documents, that the complex system of adding points to the Hebrew letters, not merely to facilitate the enunciation of consonants, but to disguise and transform those very letters, which every one must, at first view, discern to be vowels, was unknown at the time of the Seventy's translation, about two hundred and eighty years before the birth of Christ. Those translators of the Old Testament into the Greek language, either used manuscripts which had no points at all, which is the most probable supposition; or, if they had any, they were, in number and quality entirely different from those which appear in the Bibles printed on the Masoretic plates. The differences between the reading of the Septuagint, and that of the Masorites

would

would afford materials for a very voluminous work. If, therefore, the Hebrew manuscripts, in the time of the Seventy, were unpointed, or if they were pointed in a manner essentially different from that mode of pointing which has come down to us, and is alone the subject of debate, the admission of either of these hypotheses must destroy the high antiquity, and, of consequence, the authority of the present vowel-points, and reduce the invention of them to a period posterior to the age of the Septuagint translation. We are not deficient in proof for the establishment of this opinion. For, if we form our judgment on the subject from writers of reputation posterior to the Christian aera, we shall find that vowel-marks were unknown, or not in use, for several centuries after the commencement of that period. Origen, who lived in the third, and St Jerom, who lived in the fourth century, and were both well skilled in Hebrew, make no mention of vowel-points. From their writings, it is abundantly evident,

dent, that they read many words very differently from that reading attempted to be fixed as the true one by the Masoretic pointing. The silence of St Jerom on this subject, is a circumstance truly remarkable. He, of all the antient fathers, was most devoted to the study of Hebrew literature. He spent more than twenty years in Judea, merely for the purpose of attending the schools of the most celebrated Jewish teachers, and of conversing with the most intelligent native Jews on the subject of their language, and the meaning of their sacred writings; yet he has left us no hint concerning vowel-points, no description of the niceties of the art; and, when he treats of the different manner of reading any Hebrew words, his observations are confined entirely to the letters.

The most strenuous advocates for the vowel-points have not asserted that they were coaeval, or of the same authority, with the letters, but generally think that they were invented during the time the language

guage was spoken, or soon after it ceased to be a living language; that this invention was useful or necessary, to preserve a traditional pronunciation, and to ascertain the meaning of words, which otherwise would have been ambiguous. But the expedient is very lame and imperfect. These critics are not agreed about the precise sounds which the points represent. They affix very different points to the same words; and, even, where they are agreed, their authority is of little value, as they lived at a distance so remote from the times when the language was spoken.

The matter has been agitated with keenness and acrimony. Heat and passion have been introduced into a controversy of little or no importance: For, whether we read with or without vowel-points, the sense and meaning of the language must entirely depend upon the written characters, destitute of points and accents, as they still remain in the most antient and authentic manuscripts.

scripts. The Jews have never suffered the manuscripts, which are preserved in their synagogues for the purposes of religious worship, to be disfigured with points. Some of their ablest and most intelligent Rabbies have maintained and proved, to the conviction of candid judges, that the points are a late invention. Every one acquainted with Hebrew knows, that the whole structure of the language is independent of them, and can be much more easily learned, and much better understood, without than with them.

The method proposed above, of reading, by supplying a short *a* or *e* between the consonants, is exceedingly simple; whereas the Masoretic pointing is complex and difficult beyond measure, and extremely discouraging to a beginner. It will also appear afterwards, that the use of points has, without any just cause, multiplied the flexions of nouns and verbs, to the great diminution of that *simplicity*, which is the infallible

infallible mark of an original language, and is one of its greatest ornaments.

The following is a specimen of the method of reading without points, by supplying only a few short vowels, which are marked in *Italic characters*,

PSALM

P S A I M L

הֶלֶךְ	לֹא	אֲשֶׁר	הָאִישׁ	אֲשֶׁרִי	1
élec	la	asher	ê-ais	Ashri	
		רָשָׁעִים		בַּעֲצָה	
		refhoim		be-otzath	
עֹמֵד	לֹא	חַטָּאִים		וּבִדְרֶךְ	
omad	la	hhataim		u-be-drec	
יֹשֵׁב	לֹא	לִצִּים		וּבְמוֹשָׁב	
isab	la	letzim		u-be-mufab	
חֲפָצוֹ	יְהוָה	בְּתוֹרַת		אִם	2
hhephtzu	Iêuê	be-turat		am ki	
		יְהִנֶּה יוֹמָם		וּבְתוֹרָתוֹ	
		u-lilê iumam iêghê		u-be-turatu	
		עַל פְּלִגֵּי מִים		וְחִיָּה	3
mim	pālghi ol	satul	ke-otz	u-êiê	
	בַּעֲתוֹ	יִתֵּן	פְּרִי	אֲשֶׁר	
	be-ottu	iten	phriu	asher	
		יָבוֹל	לֹא	וְעֹלֵהוּ	
		ibul	la	u-olêu	
	יַצְלִיחַ:	יַעֲשֶׂה	אֲשֶׁר	וְכֹל	
itzlih	iosê	asher		u-col	
		חַרְשָׁעִים	כֵּן	לֹא	4
		ê-refhoim	ken	la	

כִּי	אִם	כְּמוֹץ
ki	am	ka-mutz
אֲשֶׁר	תִּדְפְּנוּ	רוּחַ:
asher	tidpenu	ruh
5	עַל כֵּן לֹא יִקְמוּ רָשָׁעִים בְּמִשְׁפַּט	
ol	la can	ikmu reshoim be-mispat
וְחַטָּאִים	בְּעֵדוּת	צְדִיקִים:
u-hataim	be-odath	tzadikim
6	כִּי יוֹדַע יֵהוּהָ דֶרֶךְ צְדִיקִים	
ki	iudo	leuê drec tzadikim
וְדֶרֶךְ	רָשָׁעִים	תֵּאֲבֹד:
u-drec	reshoim	tabed

In this passage, which contains *sixty-seven* words, there are only *three* totally destitute of vowel-letters.

כֵּן
בְּמִשְׁפַּט
דֶּרֶךְ

Even in the other words, the vowels to be supplied are very few ; and, upon the foregoing scheme of vowel-letters, there

F are

are some words which consist wholly of vowels.

יְהוֹה	Iêuê
--------	------

וְהוֹה	uêiê
--------	------

Others have only *one* consonant, and several vowels.

הָאֵשׁ	êais
--------	------

וְעֵלְהוּ	uolêu
-----------	-------

יְעֹשֶׂה	iosê
----------	------

And there are at least *thirty-three* words which stand in no need of supplied vowels.

The letters א ה ו י, upon the plan of the Masorites, are termed *quiescent*, because, according to them, they have, on some occasions, no sound; at other times, these same letters indicate a variety of sounds, as the fancy of these critics has pleased to distinguish them by points. This single circumstance exhibits the whole doctrine of points as the *baseless fabric of a vision*. To sup-

pres

press altogether, or to render insignificant a radical letter of any word, in order to supply its place by an arbitrary dot, or a fictitious mark, is an invention fraught with the grossest absurdity.

From the preceding example, it is evident that the Hebrew is far from being destitute of vowels; that, according to the mode of reading here proposed, its sounds are neither disagreeable nor unmusical; and that a very little attention will soon render the pronunciation and reading of it perfectly easy and familiar. This will be one essential point gained; for it will supersede the intricate and embarrassing machinery of the points, and remove those obstacles which have deterred so many from the study of the language.

But, as many Bibles are printed on the Masoretic plan; as this plan has been patronised by respectable names, and much time and labour have been spent in the improvement of it; as it is a mode of reading

ing invented by *Jews*, who, it is presumed, should best know the language and traditions of their forefathers, a work of this kind might be thought imperfect, if an explanation of the doctrine of vowel-points were altogether neglected.

The following chapter contains the most material information on this subject.

CHAP.

C H A P. III.

The Doctrine of Vowel-Points explained and exemplified.

THE Vowel-Points and the Accents were at first few in number, but afterwards increased so much, that now the former amount to *fifteen*, and the latter to about *thirty*.

The points may be divided into signs of long, of short, and of very short vowels.

The signs of the long vowels are five, of the short five, and of the very short four.

The five Long Vowels.

ב̣ bâ, Kametz

בֿ bē, Tzere, ם

בֿ bi, Chirek-longum

ב or בּ bo, Cholem

בּ bu, Shurek, ם

The

The five Short Vowels.

בּ ba, Patach

בֶּ be, Saegol

בִּי bi, Chirek-breve

בּ or בּ bo, Kametz-chatuph

בּ bu, Kibbutz, ׁ

Two dots, the one placed above the other :, is called *Sheva*, and represents a very short *e*. It is only to be pronounced when under the first letter of a word, under a doubled letter *, after another *Sheva*, or after a long vowel: On other occasions it is generally *quiescent*.

This *Sheva*, when prefixed to Patach, Saegol, and Kametz-chatuph, produces three very short vowels, marked as under,

⌘ ä Chateph-patach

⌘ / Chateph-saegol

⌘ ö Chateph-kametz

The

* Sub litera dagheffata,

The term *Chateph* signifies *short*, or that the vowel is to be pronounced very rapidly, as the Sheva before each of them implies.

The letter *ש* has sometimes a point above its right tooth, sometimes above its left. In the first case it is to be founded *sh*, in the other *s*.

ש Shin

ש Sin

When the letter preceding *ש* wants a point, the right hand point of Shin is Cholem, or *ô* long. When the letter immediately following has no point, Shin is furnished with two points *שׂ*; the left one, Cholem, if there be no point below *ש*; the right, Cholem, if the preceding letter is unpointed.

מֹשֶׁה Moshê

לִשְׁנוֹ Leshono

שׁוֹנֵה Sonê

עֲשֵׂה Gnosé

By

By this frugal invention, the same point answers several purposes.

A dot or point (.), in the middle of a letter, sometimes doubles it; in which case the point is called *Daghesb Forte*;

As פִּקֵּד Pikkêd

יִטֵּן Ittên

Sometimes it only removes the aspiration from the letters בּוּדָכַפֶּת, and then it bears the name of *Daghesb Lene*.

The same point placed in the bosom of ו and ה, imports that they are to be sounded, when otherwise they would be silent. This point is called *Mappik*.

When Patach is below the last letter of a word, being a guttural, it is to be pronounced before, not after such letter; in which case it has the name of *Patach-furtivum*, or the Patach who has slyly stolen a place, or opened a door where he had no title. Patach signifies to open, פָּתַח.

פָּתַח

יִצְלִיחַ iatzliahh, not iatzlihha

זֵרוֹעַ zeroang, not zerogna.

ו represents two vowels and a consonant; with a point above, it is Cholem; with a point in its bosom, it is Schurek; but, if it has a point below, it becomes the consonant v, and its vowel-point is destined to serve other purposes.

יְהוָה Iehovah

יִוָּשֶׁב yivvashêb

In the language of the Masorites and of all the Jewish grammarians who adopt their plan, when a letter is not to be pronounced, it is said *quiescere*, to be silent, or at rest. When it is to be pronounced, it is said, *moveri*, to be moved, or put in motion. Agreeable to this rule, the short vowel Sheva has two characters; when it is silent, it is named *Sbeva quiescens*; when it is pronounced, it becomes *Sbeva mobile*.

G

It

It is a general rule, that after Saegol and Tzere, is always quiescent; as also π and π , when unpointed, in the end of a word.

The last letter of almost every word is destitute of a vowel-point. The only exceptions are η and π , which often have either a Sheva quiescent, or a Kametz, for their attendants.

The *Accents* were intended to serve the purpose of our commas, colons, and points, or to ascertain the various tones and gestures with which a sentence should be read. As to their utility in regulating the voice and gesture of the reader, the Jews themselves can give us little information; and, with respect to the other purpose, of dividing a sentence into its parts, they often tend rather to mislead than to elucidate. I have not therefore thought it necessary to assign examples. It is surprising that the Jewish critics, with all their skill in dots, points, and accents, never had the ingenuity to in-

vent a point of interrogation, of admiration, or a parenthesis.

The above sketch is sufficient to afford a general notion of the Masoretic method of reading Hebrew by means of points.

But, when we have attained the knowledge of these signs, and are able readily to distinguish the vowels which they represent, we are still far from being adepts in the art. The application of them to the purposes of flexion, composition, and derivation, is a work of singular labour and difficulty. The addition of *one* letter to a word, changes the whole mass of its points. It may convert them, perhaps, from long to short, or from short to long; it may expel some and introduce others; it may make vowels consonants, and consonants vowels; so that the learner, lost in a maze of intricacy, relinquishes the painful task. This circumstance, in all its unhappy effects, was well known to the great patrons of this mode. They complained

plained of it, but they still adhered to their plan.

Buxtorf, who fights for the authenticity of the points, as if he were fighting for inspired truth, says, in one of his treatises on the study of Hebrew, "That the changing of the vowel-points," he means when the genders and cases of nouns, and the different flexions of verbs require it, "is a most laborious and difficult work, where, after wearisome toil and pains, a young man, finding he is making but small progress, and gathering but little fruit, contracts a strong aversion to the business, and altogether gives up the pursuit*."

Elias Grammaticus, in his book entitled *Habbachur*, Disc. III. chap. 2d. assigns four reasons

* *Mutatio punctorum vocalium in lingua Hebraea, res est sollicita et operosa, in qua juvenus cum multo sudore se torquet, sed cum exiguo saepe fructu, ita ut se expedire nesciens nauseam concipiat, ac studium tandem abjiciat. Buxtorf. Epitom.*

reasons for changing the points of nouns :

1. The motion from masculine to feminine.
 2. The flexion from singular to plural.
 3. Regimen.
 4. The Affixes.
- Some add a fifth to these, viz. Accent, to be understood in a threefold sense :
1. When the rightful accent is taken away from the word.
 2. When it is transposed or removed from its proper place.
 3. When pause takes the place of a syllable *.

This, surely, is but poor recommendation of the doctrine from teachers, and small encouragement to learners.

As

* Elias Grammaticus, in libro *Habbachur*, Orat. 3. cap. 2. quatuor ponit causas ob quas nomina mutantur, 1. Est *Motio*, e masculino in foemininum ; 2. *Flexio*, e singulari in pluralem ; 3. *Regimen* ; 4. *Affixa*. Quidam his quintam adiungunt, *Accentus*, idque tripliciter. Primo, Quando legitimus accentus a voce aufertur. Secundo, Quando a proprio loco transponitur. Tertio, Quando pausa syllabam occupat.

As I have resolved, in the following work, to make no use of points, from a conviction that the grammatical principles of the language are totally independent of them, it becomes unnecessary for me to enumerate or explain the various rules which have been laid down for ascertaining the changes to be made upon them. If any person choose to read the language, or to learn its grammar, upon that plan, he may consult Buxtorf's or Leusden's Grammar, or many others of the same kind, where he will find the subject treated with great industry, and at great length.

The following Psalms, in which the enunciation of the Hebrew letters and vowel-points, is expressed by Roman characters, on the left hand page, will serve as specimens of that mode of reading.

To state more accurately a comparison between reading with the *Points*, and reading

ing with the *Letters*, assisted with a few short supplied vowels, this last mode is exhibited on the right hand page.

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The

*The XV. Psalm, as read or pronounced with
the Points.*

Mizmor leDavid.

- 1 Iehovah mi iagur beoholeca
Mi ishcon behar kodsheca.
- 2 Holêch tamim upognêl tzedek
udobêr emeth bilbabo.
- 3 Lo ragal gnal leshono
lo gnafah lerêgnêhu ragnah
vehherpah lo nafa gnal kerobo.
- 4 Nibzeh begnênaïv nimas
ve eth irê Iehoya yecabbêd
nishbang leharang yela iamir.
- 5 Caspo lo nathan beneshech
ve-ihohhad gnal naki lo lakabh
gnosêh êlleh lo yimmot legnolam.

The

*The XV. Psalm according to the Letters,
with Enunciatory Short Vowels supplied;
these last are in Italics.*

Mizmur le Dud

- 1 Iêuê mi igur beaêlec
mi ishcan beêr kedeshêc
- 2 Eûlec tamim upol tzedec
udeber amith belebbu
- 3 La regal ol leshenu
la osê leroêu roê
uherepê la nefa ol kerobu
- 4 Nîbizê beoiniu nemas
uath irain Iêuê icabed
neshebo lêero ula imer
- 5 Casêpu la nathan beneshêc
ushêhad ol neki la lakah
osê alê la imut leoûlim

In this Psalm, according to the Hebrew mode of writing, there are, including the title, fifty-five words, of which there are only six totally destitute of vowel letters, one in each of the first four verses, and two in the fifth.

The CX. Psalm read or pronounced according
to the Points.

Le David Mizmor. I

- 1 Neüm Iehovah eldoni shêb limini
gnad albith diebeca hhadom leragleca.
- 2 Mattêh gnuzzeca mlahh Iehovah mitzion
redêh bekereb oiebeca.
- 3 Gnammecha nedaboth beiom hheleca
behadre-kodesh
mêrehhem mishhhar lecha tal ialdutheca.
- 4 Nishbang Iehovah velo yinnahhem attah
cohên
legnolam gnal dibrathi malchi-tzedek.
- 5 Adonai gnal yemineca mahhatz
beiom appo melachim.
- 6 Yaddin baggoim malê gheviyoth
mahhatz rosh gnol eretz rabbah.
- 7 Minnahhal baderec yishte
gnal-eken iarim rosh.

*The CX. Psalm read or pronounced by Letters,
with Enunciatory Short Vowels supplied.*

Le Dud Mizmar.

- 1 Nam Iêuê leadni sheb leimial
od aîhith aîbie hadom lalegalic
- 2 Mîaê ozec ishlich Iêuê metziun
redê bekereb aîbie
- 3 Omec nedabuth beium hilec
beêderi-kodesh
merhem meshahar lec tal iledatec
- 4 Nishibo Iêuê ula inahem atê ckên
leoulam ol debarthi Melcki-tzedec
- 5 Adni ol iminec mahatz
beium apu meleckim
- 6 Idin beguim mela guiuth
mahatz rash ol aretz rabê
- 7 Menahol bederec ishtë
olcan irim rash.

N. B. There are no diphthongs in Hebrew; where three or four vowels meet in

a word, they must all be pronounced separately. The sounds of two or three vowels do not coalesce, as *ai* in rain, *ea* in coach, or *au* in beauty.

After the learner hath perused with attention these two different modes of reading, the one by the letters, and the other by vowel-signs, he will not find it a matter of great difficulty to determine, on a comparative view, to which he should give the preference.

The method of reading by the vowel-letters, wherever they occur, and by inserting a few short vowels in the combinations of consonants, recommends itself from its simplicity. It preserves the original and radical letters of every word, in that state of dignity and importance to which they are naturally entitled. The vowels which it supplies are intended for no other purpose but to facilitate the pronunciation, and claim no title to determine the meaning; or to adjust the grammatical place of any word.

words. It can be learned in a very short time, and retained with very little practice. It clears the grammar of an uncommon load of rubbish, and minute criticism, under which it has long groaned, and restores the language to its native simplicity and beauty.

The Masoretic plan can lay no claim to any of these advantages.

The patrons of this plan, indeed, celebrate its superior excellence; because, according to them, it fixes, in the most decisive manner, what vowel-sound is to be used, in alliance with the consonants, without leaving the reader to the uncertainty of conjecture concerning the short vowel, which, according to the other method, he may find it necessary to supply. They trace it to remote antiquity. They think it a matter of great importance, because it was invented by Jews, who surely were the fittest persons to transmit to posterity that ancient pronunciation which they had received

ceived by tradition from their fathers. As an accumulation of its honours, they affirm that it determines the sense of many words, which would otherwise be ambiguous, and gives energy to the verb, by distinguishing two conjugations or forms, which, without points, have no existence.

But these assertions stand on no solid foundation. Though some of them were allowed to be just, yet all the boasted advantages of the vowel points can never counterbalance the injuries which the language has sustained, by the application of them to the purposes of grammar.

Had the friends of the points confined the use of them solely to the purpose of *reading*, I should have had no objection to their employing fifty for one, if they had thought them necessary, and could have procured persons equally laborious with themselves to adopt their complex system. But when, by the application of them to grammar, they new-model the language, increase
its

its declensions and conjugations without any cause, deface the original letters, and expel, in pronunciation, essential parts of the word; so that the hearer cannot determine betwixt the real letter, and the fictitious sign, the matter becomes more serious, and requires a deeper investigation, by all who wish to see Scripture-criticism established on solid and rational principles.

The verbs *Bara* and *Gala* are pointed by the Masorites with a Kametz below each of the two first letters, the last letters in both being unpointed, and, of course, according to the rule, quiescent. These words must therefore be read or pronounced, *Bara*, *Gala*. Any person who hears these sounds, would naturally conclude that both the words end in *â*; whereas the one terminates in *is*, and the other in *is*; both of which letters are radically and essentially necessary to determine the signification of the different words; yet, by this scheme, they are rendered useless and insignificant.

 *ay* is commonly translated *to create, to make; ay* *to reveal*. But, without the last letters, which are expelled, or confounded by the points, *ay* signifies *a son*, and *ay* *to roll*. What a massacre of language is this?

It has been already said, that we have good grounds to think the invention of pointing is of no great antiquity, and that, in all probability, it had no existence before the Christian aera. Even though we should acknowledge, that the original intention of it was to preserve the traditionary pronunciation of times much more antient, we have no certainty that it is the true symbol of this antient pronunciation. How do we know that *Tzeré*, consisting of two horizontal points, if it had a being in the ages before the Masorites, sounded as *ê* long, or that *Saegol*, consisting of three dots, in a triangular form, sounded as *ě* short, when we do not know the exact sound of any letter in the alphabet; nay, are taught by these very persons, that *ay* is a consonant, or the *spiritus lenis* of the Greeks, *i. e.* nothing

thing at all. Is it not much more credible that the Alexandrian Jews, who translated the Old Testament into Greek, the authors of the Chaldee Paraphrases, the Jewish Rabbies, and the Masorites, were all equally ignorant of the true pronunciation of the Hebrew, which had ceased to be a living language many centuries before their time?

The vowel-marks are no indications to us of the ancient sounds of the language*. These sounds have vanished, like the breath of those who uttered them; and no tradition could either arrest or transmit them. We are at liberty to invent sounds for ourselves, and no objection can lie against this expedient, if we employ them only for the purposes of pronunciation, not to alter the radical parts of the words, not to determine their signification, nor to confound the original principles of the grammar, as the inventors of points have done.

I

It

* See Bishop Hare's Prolegomena in Psalmos.

 It is a favourite argument with the advocates for the vowel-points, that, without their assistance, the sense of a vast number of words would be left in a fluctuating and uncertain state—that, on this account, they are absolutely necessary to prevent ambiguities in the language.

A very little reflection will shew the weakness of this argument. It is the unavoidable fate of all languages to be liable to ambiguities. The Hebrew is not more so than any other. But these ambiguities must be resolved by an investigation of the sense of the period, by considering the disposition and connection of the words, and not by points or marks, which particular persons may impose.

 When, for instance, the word *Terra* appears in any Latin sentence, it is capable of various interpretations, according as it is considered to be in the nominative, the vocative, or the ablative case. Some writers, to prevent ambiguity, invented a mark to deter-

determine the ablative, and, by a circumflex on the last letter, gave seasonable intimation of this case. But, surely the particular case of *Terra*, in any sentence, must be determined by circumstances altogether independent of this mark. Those who have made any progress in the language despise it, and the inventors are entitled to little credit for their sagacity. They have only performed the third part of their work; they have left two other cases, in this and all similar words, in their natural ambiguity.

The pointing of the Masorites is, in every respect, equally deficient, and can be of no use in resolving the ambiguities of words.

The three consonants, *קמץ* may either represent a noun or a verb. In the first case, it is commonly translated *via*, a way, and, in the last, *calcauit*, to trample upon, or tread under foot. To mark these different significations, the Masorites, when it is to

be

be understood in the first sense, place below it two Saegols, קִרְךְ; when in the other, a Kametz and a Patach, קִרְךְ. But what advantage is gained by this? Though, in their opinion, the ambiguity is removed, it may still remain in all its consequences, if concomitant words, or the general tenor of the sentence, do not determine the meaning. The sense must be investigated, without any regard to the points; and it may often be discovered, on examination, that the points have affixed to a verb the meaning of a noun, and to a noun the meaning of a verb.

I pass over entirely their two conjugations of Pihel and Pyhal, as unnecessary incumbrances with which they have loaded the language. The absurdity of them is so obvious, and the invention of them so groundless, as to stand in no need of any confutation.

Several other circumstances might be mentioned, to illustrate the confusion and

con-

contradiction with which the Masoretic plan is embarrassed. I shall particularize only the following :

Kametz, their longest *a*, and Kametz-chatuph, their short *o*, have both the same mark. When this signature stands for the short *o*, it is sometimes marked with a Sheva, to distinguish it from Kametz, the long *a*, but, unluckily, the invention makes it the same with Chateph-kametz, the very short *o*, and an amazing number of rules becomes necessary, to distinguish the three from each other.

The first and fundamental principle of the doctrine of pointing is, that all the letters are consonants. This is an incontrovertible maxim, maintained by all the proficient in the art. But, notwithstanding this position, the points are endowed with the singular or magical virtue, that they can, at pleasure, transform a vowel into a consonant, or a consonant into a vowel. Nay, they can compel the same letter to be both

both a vowel and a consonant at the same time. Dagesh-forte makes one letter two; *v* and *w* are forced perpetually to vary their phases; and, should they, or any other letter, remonstrate against this treatment, the sovereign authority of the points can reduce them to absolute silence.

Such frivolous distinctions, and complicated rules, have inspired thousands with disgust at the language, and with contempt for the inventors. Too much praise, therefore, cannot be bestowed on those who, by their ingenuity in discovering vowel-letters, and readiness in supplying other means of assistance, have enabled us to extricate ourselves from this dark labyrinth, and to prosecute the study of Hebrew with equal pleasure and profit.

It is a common practice with the advocates for the points to speak disrespectfully of the Septuagint translation*. The reason is obvious; it does not favour their plan.

* Vide Gossietium in Lexico.

plan. But their antipathy is extremely ill founded: For, next to the sacred Original, the Septuagint or Greek translation of the Old Testament is one of the most precious remnants of antiquity that Providence hath preserved to the Church*.

Origen, to his great honour, executed a most useful and laborious work, entitled, *Hexapla*, of which, unfortunately, some fragments only remain.

His design was to transmit, in as great purity as possible, the Hebrew Scriptures, with the Greek translations that had been made of them before his time.

The *Hexapla* was divided into six columns.

In

* Habeat sane textus Hebraeus, praerogativam fontis, habeat etiam vulgata Latina, locum suum, Graeca tamen apud omnes cordatos et moderatos viros, qui de istiusmodi rebus optime judicare norunt, semper in honore erit. *Introductio ad Lect. Ling. Orient. per Brianum Walton, Praef. p. 66. Vid. etiam August. de Civ. Dei, lib. 18. cap. 43.*

In the first was placed the original Hebrew ;

In the second, the Hebrew expressed in Greek characters ;

In the third, the Greek translation of Aquilas ;

In the fourth, that of Symmachus ;

In the fifth, the translation of the Seventy ; And,

In the sixth, that of Theodotion.

Aquila, Symmachus, and Theodotion, towards the end of the third century of the Christian aera, translated the books of the Old Testament into Greek for the benefit of the Jews who did not understand Hebrew. Aquila was a mere verbal translator, even to the etymology of proper names. The two last translated somewhat more liberally ; but of all the three, Symmachus is by far the most elegant and judicious. It

is pity so few fragments of his work have survived the ravage of time.

As it is a matter of some curiosity to know in what manner the Hebrew was read by Greek writers in the third century, and as copies of the Hexapla are not always easily to be found, I have subjoined a specimen of that part of Origen's work which contains the *Hebrew Text converted into Greek Characters.*

K

GENE-

GENESIS, Cap. I.

TO EBPAIKON.

1 בראשית ברא אלהים את השמים ואת הארץ:

2 והארץ היתה תהו ובהו וחשך על פני תהום
ורוח אלהים מרחפת על פני המים:

3 ויאמר אלהים יהי אור ויהי אור:

4 וירא אלהים את האור כי טוב ויבדל אלהים בין
האור ובין החשך:

5 ויקרא אלהים לאור יום ולחשך קרא לילה ויהי
ערב ויהי בקר יום אחד:

6 ויאמר אלהים יהי רקיע בתוך המים ויהי מבדיל
בין מים למים:

7 ויעש אלהים את הרקיע ויבדל בין המים אשר
מתחת לרקיע ובין המים אשר מעל לרקיע ויהי
כן:

8 ויקרא אלהים לרקיע שמים ויהי ערב ויהי בקר
יום שני:

GENESIS, Cap. I.

TO EBPAIKON.

Εν ἑλληνικοῖς γραμμασι.

1 Βρεσιδ βαρε Ελωσιμ εδ αταραιμ ουιδ ακρε

2 Ουαρετ αιδα θαν εδβοειν ουασιχ κλ φσι θιωμ ερεθ
Ελωσιμ μερεσιφιδ κλ φσι αριαιμ.

3 Ουιαιε Ελωσιμ ιει κε υιαι κε.

4 Ουικε Ελωσιμ εδ κε χι τωβ κιαδελ Ελωσιμ εην
κε εδην ασιχ.

5 Ουικρα Ελωσιμ λακε ιωμ κλασιχ κερα ληλα υιαι
ερεβ υιαι βακτε ιωμ κεδ.

6 Ουιαιε Ελωσιμ ιει ρακιν βαδωχ αριαιμ υιαι μεδελ
εην ραιμ λαριαιμ.

7 Ουικας Ελωσιμ λαρακιν κιαδελ βην αριαιμ ασιε
μαδακ λαρακιν εδην αριαιμ ασιε μακλ λαρακιν υιαι
χιτ.

8 Ουικρα Ελωσιμ λαρακιν σαιαιμ υιαι ερεβ υιαι βακτε
ιωμ σενι.

Were we to examine this passage attentively, it might furnish scope for various observations. I shall only mention a few.

It is very remarkable that Origen expresses the four letters $\aleph$ η ι which the Masorites call *Quiescent*, by *vowels*; with such a variety, however, that he seems to look on it as a matter of indifference whether he denotes $\aleph$ by α , ϵ , η , or ω , η is generally converted into ϵ or α ; ι into ν or η ; ι into ϵ or ω .

But, what is particularly worthy of notice, as it so clearly confirms the doctrine taught in pages 13. and 14. is, that ν and η are treated by him as *vowels*, and never as *consonants*.

ν Occurs no less than *eleven* times in this passage, in nine of which it is expressed by α , in the other two by ϵ .

η Appears *seven* times, in three of which it is expressed by ω , twice by α , once by η , and once by ϵ .

He

He represents the Hebrew consonants almost exactly by the same Greek consonants which we would use in converting the Hebrew into Greek, excepting α , which he renders by ϵ . But it is difficult to assign the reason why he expresses α the third and fourth words of the seventh verse, by the single word $\lambdaαγαλια$, when, according to the analogy which he observes on similar occasions, the expression ought to have been $\epsilonλ αλαλια$.

He is nowise scrupulous about the vowel to be supplied between two consonants, for their enunciation, but promiscuously employs α , ϵ , η , and even ω *, to accomplish this purpose.

Should any person be at the pains to transcribe this passage of Hebrew into Roman characters, either upon the first or second scheme of vowel-letters, he would be surpris'd to see the coincidence betwixt the copy and the Greek expression.

The

* Ex. gr. בקר $\betaακρ$.

The principal varieties take place in the vowels. The consonants remain firm and inflexible. The same thing happens in our own language, though habit makes us inattentive to it. The same vowel is perpetually changing its sounds, according to its situation in different words, and even in the same words, according to the country or province where the speaker resides. This must have been the case with the Hebrew in the time of Origen; and, indeed, it is the case with all languages, at all times. Examples might be adduced from the Latin, and from the different dialects of the Greek. St Jerom affirms, in the most express terms, that the Jews, in his time, were not solicitous about the intermediate vowels which they inserted betwixt their consonants; that they observed no uniformity in this article; and that the inhabitants of one province differed widely, in their mode of speaking, from those of another. So little notion had this learned father of a traditional pronunciation, and of those standards and regulations by which the Masorites attempted

tempted to fix what, in its own nature, must ever be fleeting and changeable. Speaking on one occasion of a Hebrew word, שָׁלֵם which consists of three consonants, Shin, Lamed, Mem, he adopts the following remarkable language:

“ Nec refert utrum SALEM aut SALIM
“ nominetur : Cum vocalibus in medio li-
“ teris perraro utantur Hebræi, et pro vo-
“ luntate lectorum ac varietate regionum
“ eadem verba diversis sonis atque accenti-
“ bus proferantur *.”

“ It is of no importance whether you
“ pronounce it SALEM or SALIM ; for the
“ Hebrews very seldom employ written
“ vowels between their consonants, and the
“ same words may be uttered with diffe-
“ rent sounds and different accents, accor-
“ ding to the pleasure of the readers, or the
“ variety of the climates and countries
“ where they reside.”



What

* Hieronymus in Epist. ad Evangelum.

What has been advanced, will, I flatter myself, serve sufficiently to illustrate the different modes of reading, *with* or *without* the points. The arguments in favour of the last mode, viz. *reading by the letters*, appear to me perfectly conclusive: But the reader may adopt the other, if he inclines to subject himself to the labour of acquiring the knowledge of its complicated rules.

Those who choose to enter more deeply into the controversy concerning the points, and all who wish to be completely informed of the advantages to be derived from the study of Hebrew, and the related languages, Chaldaic, Syriac, Arabic, &c. may consult the following authors. From these writers they will learn, that the knowledge of these languages will enable them to discern the sense and beauty of antient Scripture, in a multitude of passages otherwise very obscure, and will pave the way for the acquisition of every thing either useful or ornamental in Eastern science.

Treatise of Elias Levita, a Jewish Rabbi of the sixteenth century, who first ventured to call in question the antiquity of the points.

Ludovicus Capellus's Arcanum Punctuationis revelatum.

The two Buxtorfs, father and son, strenuous defenders of the points; the first in his book called, "Tiberias, five Commentarius Masoreticus;" the latter, in his "Tractatus de Punctorum Vocalium et Accentuum in Libris Vet. Testamenti Hebraicis, origine, antiquitate et auctoritate. Part ii. cap. 11."

Capellus's Vindiciae Arcani, et Critica Sacra, lib. v. cap. 12.

Scaliger, Epist. ad Buxtorf. 243.

Morin, Exercitat. Biblicae. Exercit. vi.

Drusius, ad Loca difficil. Pentateuch, cap. 25.

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That the learner, before he proceed to the Grammar, may be capable of reading easily on the plan which I have recommended, he must render the following passages familiar, by frequent repetition. Below each word of the first passage, I have transcribed the Hebrew letters in Roman characters.

To remove the irksomeness of reading an unknown tongue, I have annexed a
transf.

translation on the opposite page, expressive of the connected sense, rather than the literal meaning. Explanatory notes are added, which, I hope, will be found both entertaining and instructive.

Exodus,

Exodus, Chap. XX. Ver. 1.

THE DECALOGUE, OR TEN COMMANDMENTS.

וידבר אלהים את כל הדברים האלה לאמר
lamer êalê êdebarim col ath Aleim uïdaber

אנכי יהוה אלהיך אשר הוצאתיך מארץ
mearetz eutzathic asher aleic Iêuê ancki
מצרים מבית עבדים:
obedim mebith mitzrim

First Commandment.

לא יהיה לך אלהים אחרים על פני:
peni ol ahorim Aleim lec ieie la

Second Commandment.

לא תעשה לך פסל וכל תמונה אשר
asher temune ucol pefel lec tofe la
בשמים ממעל ואשר בארץ מתחת
metahath bearetz uasher memol beshemim
ואשר במים מתחת לארץ לא
la learetz metahath bemim uasher
תשתחוה להם ולא תעבדם כי אנכי יהוה
Iêuê ancki ki tobedem ula leêm tîshtehûê
אלהיך אל קנא פקד עון אבת על בנים על
ol benim ol aboth oün pakad kena Al Aleic
שלשים

Exodus, Chap. XX. Ver. 1.

THE DECALOGUE, OR TEN COMMANDMENTS.

And God spake all these words in this manner :

I am Jehovah¹ thy God, who brought thee out from the land of Egypt, out from the house of slavery².

First Commandment.

Thou shalt have no strange³ gods in my presence.

Second Commandment.

Thou shalt not make to thee any carved representation⁴, or any likeness of objects in heaven above⁵, or in the earth below⁶, or in the waters below the earth⁷; thou shalt not bow down thyself to them, nor serve them; for I Jehovah thy God am a jealous⁸ God, visiting the iniquity of the fathers upon the sons, to the third and fourth

שְׁלֹשִׁים וְעַל הַכְּעִים לִשְׁנֵי וְאַחֲרָיִם
 lefel woff lefanai reboim, uol shelehim
 לְאַלְפִים לְאַהֲבִי וְלִשְׁמֵרִי מְצוּחִי
 matzuthi uleshomeri leaebi lealepim

Third Commandment.

לֹא תִשָּׂא אֶת שֵׁם יְהוָה אֱלֹהֶיךָ לְשׁוּא כִּי לֹא
 la cki leshua Aleic Ieue shem ath tesa la
 יִקַּח יְהוָה אֶת אִשְׁתֵּי יִשְׂרָאֵל אִתּוֹ שְׂמוֹ לְשׁוּא
 leshua shemu ath isa asher ath Ieue inekè

Fourth Commandment.

זָכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ שֵׁשֶׁת
 seleth lekodeshu esabath ium ath zecur
 יָמִים תַּעֲבֹד וַעֲשִׂיתָ כָּל מְלָאכְתְּךָ וַיּוֹם
 uium melactec col uosith tobed imim
 הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ לֹא תַעֲשֶׂה כָּל
 col tofè la Aleic leIeue sabath eshebioi
 מְלָאכָה אַתָּה וּבֶנְךָ וּבִתְךָ עַבְדְּךָ וַאֲמָתְךָ
 uamethec obedec ubathec ubenec atè melackè
 וּבַהֲמָתְךָ

fourth generation * of them that hate me; but exercising mercy to thousands * of generations of them that love me and keep my commandments.

Third Commandment.

Thou shalt not lift up the name¹¹ of Jehovah thy God to a falsehood *; for Jehovah will not hold him innocent †, who shall lift up his name to a falsehood.

Fourth Commandment.

Remember the Day of Rest, to sanctify it ‡: Six days shalt thou labour, and do all thy work; but the seventh day is a day of rest¹² in honour of § Jehovah thy God: Thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy

M

* Or, to a vanity.

† i. e. will treat him as highly criminal.

‡ Litt. to separate and set it apart from all others.

§ or, Appointed by.

THE ELEMENTS OF HEBREW GRAMMAR.

זבחמת ונר אשר בשערך כי ששת
 fefeth eki beshoric asher figorac ubemathac
 זבחמת ונר אשר בשערך כי ששת
 èaretz uath eshemim ath Iêuê ofe imini
 זבחמת ונר אשר בשערך כי ששת
 beium uinoh bam asher col uath èim ath
 זבחמת ונר אשר בשערך כי ששת
 esabath ium ath Iêuê barac can ol èshabioi
 זבחמת ונר אשר בשערך כי ששת
 uikadesheu

Fifth Commandment.

כבר את אביך ואם לאו לא יארכון
 iarecun lemon amec uath abic ath cabad
 כבוד את אביך ואם לאו לא יארכון
 nathon Aleic Iêuê asher cabad of imic
 יתן לך יהוה אשר יתן לך
 lec

Sixth Commandment.

לא תרצח
 tiratzah la

Seventh Commandment.

לא תנאפ
 tenap la

THE ELEMENTS OF
HEBREW GRAMMAR.

cattle,* nor the stranger that is within thy gates; for in six days Jehovah made the heavens, and the earth, the sea, and all that is in them; and rested on the seventh day; wherefore Jehovah blessed that as the day of rest, and sanctified it.

Fifth Commandment.

Honour thy father and thy mother, that thy days may be prolonged upon the land which Jehovah thy God giveth thee.

Sixth Commandment.

Thou shalt not commit murder.

Seventh Commandment.

Thou shalt not commit adultery.

Eighth

* i. e. Beasts of labour or burden, camels, asses, mules, oxen, horses.

Eighth Commandment.

לא תגנב: la

teganab la

Ninth Commandment.

לא תענה ברעך עד שקר:

shakar od beroc tone la

Tenth Commandment.

לא תחמד: לא תחמד: אשת

alsheth tehamod la roc bish tehamod la

ועבדו ועבדו ואמחו ושורו וחמרו וכל

uol uhameru ushuru uamethu uobodu roc

אשר לרעך:

alshero

Eighth Commandment.

Thou shalt not steal.

Ninth Commandment.

Thou shalt not bear¹⁶ false witness against thy neighbour¹⁷.

Tenth Commandment.

Thou shalt not covet the house of thy neighbour; thou shalt not covet the wife of thy neighbour, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

Expla-

...I will offer no part of religion
service to such alien gods. For, as he adds, in ver
Jehovah is the portion of mine inheritance, and of my

Explanatory Notes on the above Passage.

YH *Jehovah*.—This is the appropriated name or title
of the true God among the Jews. A more full ex-
planation of its meaning will be given afterwards.

bn *House of slavery*.—*bn* the house of slaves, or
bondmen.

3. *Thou shalt have no strange gods. &c.*—*Strange* or
alien, expresses more properly the force of the term
than other, in our translation. The prohibition
is, *You shall not have in your possession, as objects of*
adoration, any forms or memorials of the gods of the
neighbouring nations devoted to idolatry; for this
would be an insult upon my presence, Psal. xvi. 4.
“*Their sorrows shall be multiplied, that hasten after*
“*another god—their drink offerings of blood will I not*
“*offer, nor take up their names into my lips.*”

It ought to have been translated, “*Their sorrows*
“*shall be multiplied who hasten to adopt strange gods*
“*—I will present no drink offerings of blood to them,*
“*nor will I lift up their names upon my lips.*”—To
lift up the name of a god, is an idiomatic phrase in
Hebrew, to signify an act of solemn religious worship,
addressed to the Deity, by calling his name. The in-
spired

spired author means, "I will offer no part of religious service to such alien gods," For, as he adds, in ver. 5. "Jehovah is the portion of mine inheritance, and of my cup."

4 *Carved representations*—*chazak* properly signifies any figure carved with a graving tool. It chiefly expresses figures in wood or stone, of which materials the earliest idols were made. It was late before molten images were introduced, or such as were made of metal liquified by fire, and cast into moulds.

5 *In heaven above*—That is, any representation of any of the heavenly bodies, the sun, moon, or stars, the clouds, or perhaps the fowls of the air, which *liff* word is frequently named the heaven, in Hebrew Scripture.

6 *In the earth below*—Representation of any of the animals upon the earth, of any kind or quality.

7 *In the waters under or below the earth*—Representation of any fishes, or aquatic animals.

8 *Jealous God*—i. e. An avenging God, particularly ready to punish this sin of idol-worship, which, among antient nations, was the parent of every abomination, and is still in many places of the earth, the source of much

much evil and moral depravity. This is evident from the history of the Old Testament respecting the worship of Moloch, Baalpeor, the Golden Calf, and the Calves at Dan and Bethel.—Recollect also the impure rites practised among the Greeks and Romans, and the human sacrifices which take place among many savage nations.

9 *To the third and fourth generation*—To the third and fourth in the line of descent.

10 *Mercy to thousands*—Mercy to the thousandth generation, in the line of descent. What an amiable view of the Divine goodness! How beautifully does mercy rejoice over judgment!

11 *Thou shalt not lift up the name*—See note 3. According to our English translation, “Thou shalt not take the name of the Lord thy God in vain,” the Interpreters seem to have restricted the meaning to a prohibition of what is called prophane swearing in common conversation, which no doubt is very blameable and offensive to all pious persons. Though the precept may imply this, yet the opinion of the best commentators is preferable, That this commandment properly contains a solemn prohibition of perjury, or swearing a false oath, *i. e.* asserting a falsehood in the name of the God of Truth, the Guardian of Innocence, the Aven-

ger

ger of Wickedness. Another meaning may be, a prohibition against applying the name of the true God, or ascribing his honours, to a vanity, *i. e.* an idol, which, as the Apostle Paul says, is *nothing* in the world. The common title given in Scripture to the heathen gods is *vanities*, things of nought, neither objects of fear nor of trust, whose power needs not to be dreaded, and whose favour is of no avail.

12 *Rest in honour of Jehovah*—I think this translation exhibits a juster meaning than the common one, *the Sabbath of the Lord thy God*. The preposition *ל* is often used to express *in honour of*, or *by appointment of*, and more clearly points out the great design of the institution of the Sabbath, as a periodical rest for man and beast, and a proper allotment of time for rational beings to meditate upon God, and recollect, with sentiments of true devotion, his power, wisdom, and goodness, so conspicuously displayed in the creation and preservation of the Universe.

Rested—*i. e.* Ceased from creation. By this term the completion of the work is represented; conveying, however, no intimation of weariness and fatigue in the Deity, as if retiring into the repose of Epicurus's gods. According to the language and doctrine of Scripture, the Creator continues to be the Preserver of the universe,

verse, and never suspends his parental care. Our Saviour vindicating his own conduct in performing miraculous cures on the Sabbath, corrects the superstitious notions of the Jews with respect to the *rest* of that day. John v. 17. "Jesus answered them, My father worketh hitherto, and I work." See Dr Clarke's excellent paraphrase on the passage.

14 *Blessed the seventh day*—Appointed it for a *blessing* and relief to mankind.

15 *Sanctified it*—Distinguished it from all other days—set it specially apart for rest and devotion.

16 *Bear false witness*—The original word here rendered to *bear*, properly signifies *to answer*, to make a reply or return to some question; and the precept certainly means to enjoin the greatest tenderness with respect to our neighbour's character, and to prohibit every degree of calumny and false accusation.

17 *Thy neighbour*—The original word נֶאֱרָב used here, and in the following precept, the fifteenth Psalm, and many other passages of Scripture, properly means *any of our fellow creatures*, who, by this term, are all recommended to us as *common friends*. It is generally rendered by words that imply contiguity of situation or dwelling, πλησιον, *proximus*, *socius*, neighbour,

bour, companion, one in whom we either are or ought to be interested, Cain had no just sense of this relation, when he said, Am I my brother's keeper? And the Jewish teacher, conversing with our Saviour, in the tenth chapter of Luke, had very little knowledge of the law, or of his profession, when he asked the question, Who is my neighbour?

למה

משלי נ

1 בני תורת אל תשכח

ומצותי יצר לבך:

2 כי ארך ימים ושנות חיים

ושלום יוסיפו לך:

3 חסד ואמת אל יעזובך

קשרם על גרגרתך

כתבם על לוח לבך:

4 ומצא חן ושכל טוב

בעיני אלהים ואדם:

5 בטח אל יהודה בכל לבך

ואל בינתך אל תשען:

6 בכל דרכיך דעהו

והוא ישר ארחתיך:

7 אל תהי חכם בעיניך

ירא את יהודה וסור מרע:

8 רפאות תהי לשרך

ושקוי לעצמותיך:

PROVERBS, Chap. III.

- 1 My son, forget not my law,
and let thine heart keep my command-
ments :
- 2 For length of days, and years of life,
and peace shall they add to thee.
- 3 Let not compassion and truth forsake thee;
bind them around thy neck ;
engrave them upon the tablet of thine heart.
- 4 So shalt thou find favour and prosperity
in the sight of God and man.
- 5 Confide in Jehovah with all thine heart,
and lean not on thine own understanding.
- 6 In all thy ways acknowledge him,
and he shall make thy paths straight.
- 7 Be not wise in thine own eyes ;
fear Jehovah, and depart from evil.
- 8 It shall be healing to thy flesh *,
and marrow to thy bones.

* LXX. *ισακ ισταλ το σμαρτι ου.* The reading in their copy was probably *לבשרך lebasherec*, instead of *לשרך lsharec*.

9 כבד את־יהודה מהונך
ומראשית כל־תבואתך:

10 וימלאו אסמך שבע
ותירוש יקבך יפרצו:

11 מוסר יהוה בני אל־תמאס
ונאל תקץ בחוכחתו:

12 כי את אשר יאהב יהוה יוכיח
וזכב את־בן ירעה:

13 אשרי אדם מצא חכמה
ואדם יפיק תבונה:

14 כי טוב סחרה מסחר כסף
ומחרוץ תבואתה:

15 יקרה היא מפנינים
הכל־תפציץ לא ישורבה:

- 9 Honour Jehovah from thy substance,
and from the best part of all thy crop :
- 10 So shall thy barns be filled with plenty,
and thy presses shall overflow with new
wine.
- 11 My son despise not the correction of
Jehovah ;
neither be weary of his reproof.
- 12 For whom Jehovah loves he reproveth ;
and correcteth the son whom he fa-
voureth *.
- 13 Happy is the man that findeth wisdom,
and the man that getteth hold of know-
ledge :
- 14 For her merchandize is better than the
merchandize of silver,
and her produce than fine gold.
- 15 She is more valuable than pearls ;
and all the objects of thy delight cannot
be compared unto her.

* This is according to the translation of the Seventy,
as quoted by the Apostle, Heb. xii. 6. " Whom the
" Lord loveth he chasteneth, and scourgeth every son
" whom he receiveth."—It ought to have been, " whom
" he accepteth," or, " whom he favoureth,"

16 ארך ימים בימיה

בשמאלה עשר וכבוד:

17 דרכיה דרכי נעם

וכל נתיבותיה שלום:

18 עץ חיים היא למחויקים בה

ותמכיה מאשרים:

19 יהודה בחכמה יסר ארץ

כונן שמים בתבונה:

20 בדעתו תהומות נבקעו

ושחקים ירעפו מל:

21 נצר תושיה ומזמה

בני אל ילזו מעיניך:

22 ויהיו חיים לנפשך-

וחן לגרנרתך:

23 או תלך לבטח דרכך

ורגלך לא תנוף:

24 אם תשכב לא תפחד

ושכבת וערבה שנתך:

- 16 Length of days is in her right hand;
in her left, riches and honour.
- 17 Her ways are ways of pleasantness,
and all her paths, peace.
- 18 She is a tree of life to them that lay
hold upon her;
and they that keep her fast are blessed.
- 19 Jehovah, by wisdom, founded the earth;
establishing the heavens by understand-
ing.
- 20 By his knowledge the deeps are broken
up*,
and the skies drop dew.
- 21 Keep sound wisdom and discretion,
my son, let them not depart from thy
view.
- 22 For they shall be life to thy soul,
and ornament to thy neck.
- 23 Then shalt thou walk thy way in con-
fidence,
and thy foot shall not stumble.
- 24 If thou liest down thou shalt not be afraid;
yea, thou shalt lie down, and thy sleep
shall be sweet.

* See Genesis, vii. 11.

וְאֵלֶּיךָ תִּירָא מִפְּנֵי פֶתַח
וּמִשְׁמַח רַשְׁעִים בִּי חֶמֶד

26 כִּי יִהְיֶה יִיְהוָה בְּכֶלֶךָ
וְשִׁמְחָה רַבָּה מִלֶּכֶךְ

25 Thou shalt not be dismayed at sudden terror,
nor at the desolation of the wicked when
it cometh.

26 For Jehovah shall be on thy way*,
and shall keep thy foot from every snare.

* LXX. ὁ γὰρ Κύριος ἐστὶν ἐνὶ ὁδοῦ σου. Probably they might read במסלתך *bemissetec*, *in via tua*, on thy way; which makes the sense much more coherent than the reading of the common copies, בכסלך *beckeselec*, *in fiducia tua*, thy confidence.

CHAP.

C H A P. IV.

Of the Nature and Genius of Hebrew Grammar.

THE Terms of Grammar, in Hebrew, and the other Eastern Languages, are very different from those of Greek and Latin Grammar, which the common course of education renders so familiar, as to supersede the necessity of a particular explanation.

That nice attention to the changes of termination, so requisite in acquiring the knowledge of other antient languages, has here no existence. We descend from Words to their Elements; and the accurate knowledge of LETTERS is the principal part of Hebrew Grammar.

Its

Its flexion nearly approaches that of the modern languages, particularly the English. The relations and dependencies of nouns are not distinguished by Terminations, or Cases, but by Particles or Prepositions prefixed. The Persons, Moods, or Tenses of Verbs, are not marked by the changes of their last syllables, but by means of letters of a particular order, which sometimes appear in the middle, sometimes in the beginning, and sometimes in the end of the original word. For the full understanding of this circumstance, it is necessary to attend to the following distinction.

All the letters of the alphabet are divided into two classes. They are either *Radical* or *Servile*.

The first constitute *primitive* or original words, which, by a significant metaphor, are called *roots*, : שרשים

The

The second constitute *derivatives*, or branches from these roots, and are employed in all the different flexions.

The Roots are generally verbs, and consist commonly of *three*, sometimes of *two*, rarely of *four* letters.

All the twenty-two letters of the alphabet may be *radicals*, i. e. primitive words may consist of any of these letters; but *eleven* letters properly claim this title, because they never can be *serviles*.

The Serviles are the other eleven letters, by means of which the whole business of Flexion, Derivation, Numbers, Genders, Persons, and Tenses is accomplished.

Even these letters are somewhat limited in their servile power; for only two of them, viz. *y* and *z*, can be inserted or ingrafted between radical letters; the others must either be prefixed or post-fixed to the root.

The

The Eleven Radicals. The Eleven Serviles.

א	ב
ג	ד
ה	ו
ז	ח
ט	י
כ	ל
מ	נ
ס	ע
פ	צ
ק	ר
ש	ת

It is remarkable that the alphabet should be equally divided between these two kinds of letters.

Few words have more than ten letters. Those which consist of that number are not many. A great number consists of three or four. But, of whatever letters any word consists, it must at least contain *one* of a radical character.

CHAP. V.

Of Nouns Substantive.

NOUNS have only two genders, masculine and feminine. Their cases are not distinguished by terminations, but by letters or prepositions prefixed, as in English.

The common signs of the cases are,
Of the

Gen. and Dat. ל signifying, *to, for, in*
honour of, made by.

Accusative את Which seldom admits
of translation into English after an active verb.
When prefixed to a person, it commonly signifies *With.*

ל *To* } After verbs of
על *Upon* } motion,
Ablative ב *In, by.*

מ or מן *From.*

The letter **ה** is the definite article often placed before nouns, answering the same purpose as the Greek article **ὁ, ἡ, το, or The,** in English.

Declension of Nouns Substantive.

The Declensions are two :

- 1 Of masculines, which form their plural by adding **ים** to the singular.
- 2 Of feminines, which form their plural by adding **ות** to the singular.

Of Nouns Masculine.

Masculine nouns are,

Names of men	דוד David
Of offices belonging to men	מלך A king
	שופט A judge
Of rivers	פישון Pischon
Of mountains	כרמל Carmel

P

Of

Of nations עברי An Hebrew

Of months ניסן Nisan.

Or they are known by their terminating
in a radical letter, or in י ם ן :

דבר A word

עני An afflicted man.

פדיון A ransom, redemption.

This rule is not universal.

Feminines.

Names of women רחל Rachel.

Offices belonging to women מילדת A midwife

Countries or provinces מצרים Egypt

Cities יריחו Jericho.

Or they are known by their terminations,
for the greater part of feminine nouns end-
ing either in ה or ת.

אישה	A woman
חלקה	A part or portion
חורר	Law, doctrine
חכמה	Wisdom
גפרית	Sulphur
כפרת	Lid of a chest, a cover.

Yet **מה** *Death*, is masculine, and there are many other exceptions.

Example of a Masculine Hebrew Noun, with its Prepositions, or Signs of Cases prefixed.

	Singular.	Plural.
Nom.	מלך a king	מלכים Kings
G. D.	למלך of, to, for a king	למלכים
Acc.	אתמלך a king	אתמלכים
Voc.	מלך O king	מלכים
Abl.	במלך in a king	במלכים
	ממלך from a king	ממלכים

Sometimes the vocative has **ה** before it, as **האויב** *O enemy*. The signs of the cases are

are conjoined with the noun, as if they were a part of it, which is very apt to perplex the learner, as he must strip the noun of these signs, before its primitive form can appear.

Instances of this in our own language would seem very uncouth: Aman, theman, toaman, withaman, fromthekings, intheday.

The conjunction ו *and*, also the comparative letter כ signifying *as, like to*, and the article ה *the*, are prefixed to nouns, in the same manner as if they were a part of these nouns.

ספר ודברים A book and words

מלך וגוים A king and nations

כעץ As a tree

כאריה Like a lion

השמש The sun

הארץ The earth,

All

All the fervile letters used as prefixes to nouns, are comprehended in the memorial

משה וכלב

Examples to be declined as above.

ספר A book

לבב A heart

איש A man

שכן A neighbour

אנוש A man

עצל A sluggard

שר A prince

נער A boy

מלון An inn

מגן A shield

גדי A kid

יער A forest,

Declension of Nouns Feminine.

Singular.

Plural.

Nom. חרב A sword.

חרבות Swords.

G. D. לחרב

לחרבות

Acc. את חרב

את חרבות

Voc. חרב

חרבות

Ab. בחרב

בחרבות

מחרב

מחרבות

Femi-

Feminines which end in ך or ך in the singular, change these letters into ך in the plural.

Singular.	Plural.
מלכה A queen	מלכות Queens
עשרת A crown	עשרות Crowns
כבשה A lamb	כבשות Lambs
עלמה A virgin	עלמות Virgins
מקלעת An engraving	מקלעות Engravings
קשת A bow.	קשות Bows.

Sometimes ך feminine of the singular is changed into ך, and a plural masculine termination is added, as שנה *a year*, שנים *two years*, and שנות *years*, are also in use.

Some masculine nouns form their plurals after the manner of feminines, as,

Singu-

Singular. Plural.

אב A father	אבות Fathers
אוצר A treasure	אוצרות Treasures
שם A name	שמות Names
צבא An army.	צבאות Armies, hosts.

On the other hand, some feminines form their plurals as masculines, by changing ך into ים

Singular. Plural.

מלה A word	מלים Words
אלה An oak	אלים Oaks
יונה A dove	יונים Doves
תאנה A fig-tree.	תאנים Fig-trees.

Some nouns have both a masculine and feminine termination in the plural.

Singular. Plural.

חצר A court	חצרות and חצרים Courts.
היכל A palace	היכלות and היכלים Palaces.

C H A P.

CHAP. VI.

Of Adjectives and Participles.

THE singular feminine of adjectives generally terminates in ם the plural masculine always in ם the feminine in ות

The singular feminine of participles terminates either in ם or ות, the plural in ות

The prefixes of the substantive, or its signs of case, are not repeated before the adjective.

למלך צדיק to a just king.

למלך לצדיק not

צדיק

צדיק	justus	פוקד	Visitans vir
צדיקה	justa	פוקדה	} Visitans femina
צדיקים	justi	פוקדת	
צדיקות	justae	פוקדים	Visitantes viri
		פוקדות	Visitantes feminae.

Adjectives and participles are often used as substantives, particularly the participles present of active verbs, expressing not only *act*, but *habit* or *practice*.

Custodiens *for* custos שומר He that keepeth,
or, a keeper.

Scribens *for* scriptor סופר He that writes,
or, a writer.

Pascens *for* pastor רעה He that feeds,
or, a shepherd.

When used in this sense, they have very often the definite article ה before them.

המלמד He that teaches, or, the teacher.

הרודד He that brings into subjection.

The subduer.

Q

השומר

השומר ישראל He that keepeth Israel. The
keeper of Israel.

The adjective commonly, and the participle often, are placed after the substantive.

איש טוב Vir bonus.
בן חכם Filius sapiens
קבר פתוח Sepulchrum apertum
אנשים רשעים Homines impii
אישה עוובה Femina derelicta
אישות עוובות Feminae derelictae.

A singular adjective is sometimes joined to a plural substantive.

אלהים צדיק Dii iustus
ביד אדני קשה In manum Dominorum dura.

Sometimes a plural adjective has a singular substantive.

אלף איש A thousand man. Mille homo
עשרים שנה Twenty year. Viginti annus.

Some

Sometimes, but very rarely, the adjective has a feminine termination when the substantive is masculine.

רגלים ממהרות Swift feet

אבנים גדולות Lapides magnae, *for* magni

עינים רמות Lofty eyes.

C H A P.

C H A P. VII.

Comparison of Adjectives.

THE comparison of adjectives is very simple, and is commonly performed by adverbs or prepositions; sometimes by a repetition of the adjective.

The degrees of comparison are expressed by יותר *more*, and מאד *most*, *very much*. The first precedes, the other follows the adjective. צדיק יותר *more just*, צדיק מאד *most just*.

Sometimes, to exaggerate or enforce, these adverbs are doubled. מאד יותר יותר מאד.

Comparison is frequently denoted by the pre-

preposition **בן** or **ב**, while the adjective continues in the positive degree.

טובה חכמה מפנינים

Bona est sapientia prae margaritis.

טוב פריי מחרוץ ומפו ותבואתי מכסף נבחר:

Better is my fruit than gold, even than fine gold, and my revenue than chosen silver.

טוב ארך אפים מגבור

ומושל ברוחו מלוכד עיר

Better is the man slow to anger than the strong;

And he who hath rule in his spirit than the taker of a city.

The superlative degree is expressed by a repetition of the positive.

טוב טוב Good, good

גדל גדל Great, great.

Ardor

C H A P. VII.

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טוב טוב Good, good

גדל גדל Great, great.

Ardor

Ardor of sentiment naturally forces repetition.

אבשלום בני בני :

O Absalom ! my son ! my son !

מעי מעי אחזלה :

My bowels ! my bowels ! I am pained*.

Order of succession, or continuance, is expressed by repetition of persons, number, or division of time.

Man

* The repetition in the following lines is beautiful.

Ex illo, *Corydon*, *Corydon* est, tempore, nobis.

VIRG. *Eclog.* vii.

Te, dulcis conjux, *te* solo in littore, secum

Te, veniente die, *te*, decedente canebat.

VIRG. *Georg.* lib. iv.

Me, *me*, adsum qui feci, in *me* convertite ferrum,

O Rutuli. *Mea* fraus omnis :

VIRG. *Aeneid.* lib. ix.

——— *Non illa* virum, *non illa* pericli,

Telorumque memor.

Ibid. lib. ix.

Man by man איש איש Man, man

By pairs, two and two שנים שנים Two, two

Every day, or day by day יום יום Day, day.

If the conjunction ו intervene, opposition or diversity is meant.

בלב ובלב ידברו:

In a heart and in a heart they speak. *i. e.*

They speak with duplicity of heart.

לא יהיה לך בכיסך אבן ואבן גדולה וקטנה;

There shall not be to thee in thy bag a

stone and a stone, a great and a small.

i. e. Thou shalt not have different weights.

לא יהיה לך בביתך איפה ואיפה גדולה וקטנה;

There shall not be to thee in thy house

an ephah and an ephah, a great and a

small. *i. e.* Thou shalt not have different measures.

Instead

Instead of **בְּ** *very*, the preposition **בְּ** is prefixed to a noun-collective, or to a plural.

בְּעָרִים בְּעַם Brutish among the people.
בְּעָרִים בְּעַם The most brutish of the people.

בְּנָדִים בְּאָדָם The treacherous among men.
בְּנָדִים בְּאָדָם or, The most treacherous of men*.

The other methods of comparison, or of expressing the superlative degree, will be explained in the next chapter.

* The expressions, *Sancit Deorum*,
VIRG.

divi divum,

HOMER.

δὲ πάντας τὰς ἀνθρώπων,

LUCIAN. DIAL. MORT. Dial. 3.

bear some resemblance to this construction.

C H A P.

C H A P. VII.

*Of Nouns in Government or Construction **

WHEN two substantives, different in their significations, follow one another, the *first* of them is said to be in government or construction, and commonly suffers a change of termination. The *second*, which, in Greek or Latin, is the word *governed*, suffers no change, though it is to be considered as in the genitive, and is to be translated with the sign of that case. Were I allowed to coin a new term, I would call it the *Genitive of Position*.

* Though the subject of this chapter properly belongs to Syntax, it was necessary to introduce it here, not only on account of the change which construction produces in nouns, but because this change occurs in almost every sentence of the language.

R

.As

As this is the only change which Hebrew nouns undergo, excepting that expressive of the plural number, it requires a particular explanation.

Nouns standing alone, or considered by themselves, as independent of other words, are, by Hebrew grammarians, said to be *in statu absoluto*; but, when these nouns are placed before substantives, which differ from them in signification, they are said to be *in statu regiminis sive constructo*.

All words whatever may be considered either as absolute or appropriated, as in a general or particular state. Thus, for instance,

The words, *Kings, Ships, House, Law, Fishes*, standing alone, are *in statu absoluto*. They belong, so to speak, to nothing. But, when I say, *Kings of the earth, Kings of Israel, Ships of War, House of God, Law of the Lord, Fishes of the sea, Fishes of the river,*

river, I take these words out of their absolute state, and put them in a restricted or appropriated state. A change is made upon *them*, but none upon the words that follow them. This change is therefore very naturally, and even philosophically, marked in Hebrew by a change of the terminations of the words so restricted. They are *in statu regiminis sive constructo*, or perhaps, more properly, *restricto*.

Sometimes the word in regimen suffers no change. When this is the case, its regimen is known only by *juxta-position*: For the rule is universal and invariable, that the word *in statu regiminis* is always placed immediately before the word, which is to be translated as in the genitive.

The changes made upon words, when placed *in statu regiminis*, are principally these,

1 כ final, in masculine plurals, is expunged, which makes them terminate in ,

2 ך The mark of the feminine singular, is changed into ך, while ך of the plural remains unchanged.

Attention to the following examples will render this peculiarity of Hebrew Syntax perfectly familiar.

Nouns in their absolute State.

מלכים Kings

אניות Ships

בית A house

תורה Law

דגים Fishes.

The same Nouns in Regimen with their Genitives of Position immediately after them.

מלכי ארץ	Kings of the earth
מלכי ישראל	Kings of Israel
אניות מלחמה	Ships of war
בית אל	The House of God
תורת יהוה	The Law of Jehovah
דגי הים	Fishes of the sea
דגי הנהר	Fishes of the river.

It will be of great advantage to the learner, if he frequently read the following examples of nouns in regimen with their subsequent genitives, and endeavour to commit them to memory.

צפור שמים	Fowl of heaven
מוסר השכל	The instruction of wisdom
דרך המאים	The way of sinners
אפסי ארץ	The bounds of the earth
שבט ברזל	A rod or sceptre of iron

ובחי

זבחי צדק	Sacrifices of righteousness
ארה חיים	The way of life
שפתי זרה	The lips of a strange woman
על אמת	A witness of truth
דרכי מות	The ways of death
מושב לצים	The seat of the mockers
מעגל ישר	The path of uprightness
אלהי האלהים	The God of gods
אפיקי מים	Streams of water
בני נכר	The sons of the stranger
בן אדם	A son of man
זרוע יהוה	The arm of Jehovah
פלגי מים	Canals of water
דור ישרים	The generation of the upright
תאוות רשעים	The desire of the wicked
בית אל	The house of God
ממלכות גוים	Kingdoms of the nations
צבא מלחמה	The host of the war or of the battle
פתחי נדיבים	The gates of the nobles
אהלי רשע	The tents of the wicked
ימי שמים	The days of heaven
מוסדי הרים	The foundations of the hills
יראת יהוה	The fear of Jehovah

שפטי ארץ Judges of the earth
נתיבות משפט The paths of judgment.

Participles and adjectives are frequently placed in the state of *Regimen*, and by that means they are connected with the substantives which follow them.

Examples.

ירא יחזה One that feareth the Lord, *i. e.*
A fearer of the Lord
ירדי בור They that go down to the pit
The goers down of the pit
עוברי דרך Those that pass by
The passengers of the way
חסר לב Void of heart
Destitute of understanding or
courage
שפל רוח Having a humble spirit
Humble of spirit
דוברי כוזב Liars
Speakers of falsehood

טמא שפתים Having unclean lips

Unclean of lips

ישרי לב Upright in heart

Upright of heart

פועלי און They that work iniquity

Doers of iniquity

ישיבי קצות Those who dwell in the extreme parts

The inhabitants of the extremities.

Both energy and elegance are happily conjoined in the following expressions :

איש דמים A bloody man

A man of blood

איש לשון A talkative man

A man of tongue

ביתי טיט Clay-built houses

Houses of clay

אנשי לב Courageous men

Men of heart

איש חמסים A violent man

A man of violence

- מתי מספר Few
*Men of number, that can easily
 be counted*
- מתי סודי My privy counsellors, or
 My intimate friends
The men of my secret
- כמתי עולם As those long dead
As the dead of ages
- בני תמוהה Those that are near death, or
 condemned to die
Sons of death
- לחם העצבים Bread acquired with much pain,
 and anxiety
The bread of sorrows.

Sometimes the *Status regiminis* is employed to soften the sound, or to vary the expression, when the following word is not the genitive of position, but is governed by a preposition. חוסי בו *they who trust in him,*
 חוסים בו *for*

When a substantive is *in statu regiminis*,
 and suffers a change upon that account,

S

the

the corresponding adjective suffers no change, but continues as if the constructed substantive were in the absolute state.

גדולים מעשי יהוה בכול חפציהם

Great are the works of Jehovah, fought out by all that delight in them.

Where גדולים *great*, and דרושים *fought out*, are in the absolute state, though מעשי *works*, the substantive each of them agrees with, is in *statu regiminis*.

It was necessary to explain the state of regimen, in order to illustrate the propriety of the following forms of comparison.

To express the greatest, or the highest quality, the noun is sometimes repeated, appearing first in the state of regimen, and then in the genitive of position.

- שמי השמים The highest heavens
The heavens of heavens
 קדש קדשים The most holy place
The holy of holies
 שיר השירים The most excellent song
The song of songs
 הבל הבלים Complete vanity
Vanity of vanities.

A very high degree is expressed by joining two words nearly synonymous, the first being *in statu regiminis*.

- שמחת גילי My chief joy
Lactitia gaudii mei
 עיט היק Deep clay
Lutum coeni.

To express the superlative degree, the name of God is very often subjoined to words *in statu regiminis*, אלהים אלה אל God.

אֲרָזֵי אֱלֹהִים Cedars of God, i. e.

The loftiest cedars

הַרְרֵי אֱלֹהִים The mountains of God

The highest mountains

נָחַל אֱלֹהִים מְלֵא מַיִם The river of God, full
of waters *.

* An elegant expression to denote rain.

C H A P.

CHAP. IX.

Of Pronouns.

THE detached Personal Pronouns are these,

Singular.

אני או אנכי I

אתה Thou M.

את אחי Thou F.

הוא He

היא She.

Plural.

אנחנו We

אתם Ye M.

אתן Ye F.

הם They M.

הן They F.

The

The signs of the cases are thus prefixed.

Singular.

Nom.	אני אנכי	I
G. D.	לי	Of, to, for me*.
Acc.	אותי	Me
Abl.	בי	In me
	ממני	From me.

Plural.

Nom.	אנחנו נחנו	We
G. D.	לנו	Of, to, for us
Acc.	אותנו	Us
Abl.	בנו	In us
	ממנו	From us.

Sin-

* שלי Has been improperly reckoned the genitive, it is compounded of ש for אשר the relative, and ל the sign of the dative, and is equivalent to *Quod est mihi, בית שלי Domus Quae est mihi, Mea domus, Domus mei.*

Singular.

Nom.	אתה	Thou	M.
G.D.	לך	Of, to, for thee	
Acc.	אותך	Thee	
Abl.	בך	In thee	
	ממך	From thee.	

Plural.

Nom.	אתם	You, ye	
G.D.	לכם	Of, to, for you	
Acc.	אתכם	You	
Abl.	בכם	In you	
	ממכם	From you.	

Singular.

Nom.	את	Thou	F.
G.D.	לך	Of, to, for thee	
Acc.	אותך	Thee	
Abl.	בך	In thee	
	ממך	From thee.	

Plural.

Plural.

Nom.	אתם אתן	Ye, you	F.
G. D.	לכם לכן	Of, to, for you	
Acc.	אתכם	You	
Abl.	בכם	In you	
	מכם	From you.	

Singular.

Nom.	הוא	He	
G. D.	לו	Of, to, for him	
Acc.	אותו	Him	
Abl.	בו	In him	
	ממנו	From him.	

Plural.

Nom.	הם or הנהם	They	M.
G. D.	להם למו	Of, to, for them	
Acc.	אותם	Them	
Abl.	בהם	In them	
	מהם	From them.	

Sin.

Singular.

Nom.	היא	She
G. D.	לה	Of, to, for her
Acc.	אותה	Her
Abl.	בה	In her
	ממנה	From her.

Plural.

Nom.	הן הנה	They F.
G. D.	להן	Of, to, for them
Acc.	אותהן	Them
Abl.	בהן	In them
	מהן	From them.

The accusatives of the personal pronouns have frequently the particles אל and על before them, or with a *Yod*, עלי אלי Thus, אלך *to thee*, עלינו *upon or against us*.

The ablatives have often before them עם signifying *with*, as, עמי *with me*, עמך *with thee*. Sometimes also מ is prefixed to עם making a compound preposition, as מעמך *from with thee*, מעמנו *from with us*.

T

In

In these pronouns, it is easy to distinguish the radical part to which the signs of cases are prefixed. This radical part constitutes the affixes mentioned in the next chapter.

The other pronouns are,

זה Hic, is, iste

זאת F. Haec Sing.

זו Hic et haec

אלה או אל Pl. Illi, illae, illa

אשר Indekl. Qui, quae, quod. Sing. et Pl.

מי Quis?

מה Quid?

CHAP.

C H A P. X.

Concerning the Affixes.

THE Affixes, or, as they are sometimes called, the Suffixes, are the personal pronouns subjoined to nouns and verbs. When subjoined to nouns, they may be called *Possessive Affixes*, when to verbs, *Verbal Affixes*.

Possessive Affixes.

Singular.		Plural.	
א	My	נ	Our
ך	Thy M.	כ	Your M.
ך	Thy F.	כ	Your F.
ו	His	ם	Their M.
ה	Her	ן	Their F.

Verbal

Verbal Affixes.

Singular.	Plural.
ני Me	נו Us
כה ך Thee M.	כם You M.
כי ך Thee F.	כן You F.
הו נו Him	הם ם מו Them M.
ה נה Her	הן Them. F.

These affixes are joined to nouns, verbs, participles, and prepositions, which is the reason why a great number of words in this language have the same termination.

Feminine nouns ending in ה change ה into ך before they assume the affixes, and insert ך after the plural feminine termination ך seemingly to soften the sound.

𐤀 of the plural masculine termination is expelled by the affixes, and when *my*, is affixed to the plural, after 𐤀 is expelled, the *ו* of the plural also loses its place, to prevent the *hiatus* of two *Yods*; in which case the singular and plural coincide, and are distinguishable only by the sense, or by other words in the sentence.

There is very little difference betwixt the possessive and the verbal affixes.

My

After verbs is 𐤅 *Me, to me*

His

ו 𐤅

After verbs 𐤅 𐤅 *Him*

Belonging to her 𐤅

After verbs 𐤅 𐤅 *Her personally.*

𐤅 *Masc.* and 𐤅 *Fem.* are subjoined both to nouns and verbs; only, after the first, they signify *your*, after the last, *you*.

מ Both as a possessive and a verbal affix, is mostly used in poetic compositions, for הם or הם *theirs, them.*

I shall here give an example of a masculine and feminine noun, singular and plural, with the possessive affixes; reserving examples of the verbal affixes till the verb be explained.

ספר A book M.

ספרי My book

ספרי for ספרי My books

ספרנו Our book

ספרינו Our books.

ספרך Thy book

ספריך Thy books

ספרכם Your book M.

ספרכן Your book F.

ספריכם Your books M.

ספריכן Your books. F.

ספרו His book

ספריו His books

ספרם or ספרונ Their book M.

ספריהם Their books M.

ספרה Her book

ספריה Her books

ספרן Their book F.

ספריהן Their books. F.

חרפתי A reproach F.

חרפתי My reproach

חרפותי My reproaches

חרפתנו Our reproach

חרפותינו Our reproaches.

חרפתך Thy reproach

חרפותיך Thy reproaches

חרפתכם Your reproach M.

חרפתכן Your reproach F.

חרפותיכם

מ Both as a possessive and a verbal affix, is mostly used in poetic compositions, for הם or הם *theirs, them.*

I shall here give an example of a masculine and feminine noun, singular and plural, with the possessive affixes; reserving examples of the verbal affixes till the verb be explained.

ספר A book M.

ספרי My book

ספרי for ספרי My books

ספרנו Our book

ספרינו Our books.

ספרך Thy book

ספריך Thy books

ספרכם Your book M.

ספרכן Your book F.

ספריכם Your books M.

ספריכן Your books. F.

ספרו His book

ספריו His books

ספרם or ספרמו Their book M.

ספריהם Their books M.

ספרה Her book

ספריה Her books

ספרן Their book F.

ספריהן Their books. F.

חרפתי A reproach F.

חרפתי My reproach

חרפותי My reproaches

חרפתנו Our reproach

חרפותינו Our reproaches.

חרפתך Thy reproach

חרפותיך Thy reproaches

חרפתכם Your reproach M.

חרפתכן Your reproach F.

חרפותיכם

חַרְפוּתֵיכֶם Your reproaches M.

חַרְפוּתֵיכֶן Your reproaches. F.

חַרְפָּתוֹ His reproach

חַרְפוּתָיו His reproaches

חַרְפָּתָם or מוֹ Their reproach M.

חַרְפוּתֵיהֶם or מוֹ Their reproaches M.

חַרְפָּתָהּ Her reproach

חַרְפוּתֶיהָ Her reproaches

חַרְפָּתָן Their reproach F.

חַרְפוּתֵיהֶן Their reproaches. F.

אב *Father*, אח *brother*, and חם *father-in-law*, affume ם before the affixes, as, אבִּיךָ *thy father*, אחִיו *his brother*, חמִיהָ *her father-in-law*.

פֶּה *A mouth*, changes ה into ם before the affixes, as, פִּיךָ *thy mouth*, פִּיו *his mouth*.

For the benefit of the learner, a table of nouns, with their prefixes and affixes, is subjoined.

U

Nouns

Nouns alone.

משיח	Anointed
תוך	Middle, midst
בית	A house
לב	A heart
חוכחה	Reproof, admonition
חידות	Hidden things
סלע	A rock
רגל	A foot
ימין	The right hand
נעורים	Youth
עץ	A tree
אמר	A word
פחד	Fear
שם	A name
נתיב	A path
כבוד	Glory
פשע	Transgression
חי	Life

The same Nouns with their Affixes and Prefixes.

משיחו His anointed Aff.

בתוכנו In the midst of us Pref. aff.

בתינו Our houses Aff.

בלבך In thy heart Pref. aff.

לתוכחתי At my reproof Pref. aff.

וחידותם And their dark sayings Pref.
aff.

הסלע The rock Pref.

רגליהם Their feet Aff.

בימינה In her right hand Pref. aff.

נעוריה Her youth Aff.

וכעץ And as a tree Pref.

אמרי My words Aff.

פחדכם Your fear Aff.

שמך Thy name Aff.

מנחיבותם From their paths Pref. aff.

וכבודי And my glory Pref. aff.

פשעיהם Their transgressions Aff.

חיי My life, or lives Aff.

אף Anger

צדק Righteousness

קשת A bow

ראש A head

אלה God

פנים Faces

זכר Memorial

ישועה Salvation

צוואר Neck

עין Eye

עוּלֵלִי Young child

קול Voice

אב Father

אח Brother

חם Father-in-law

נפש Soul

טל Dew

עמוד Pillar

בית House

נפש Soul

פה Mouth

אמונה Truth

יום Day

באפך In thy anger Pref. aff.

בצדקי According to my righteousness
Pref. aff.

וקשחו And his bow Pref. aff.

בראשו On his head Pref. aff.

אלהינו Our God Aff.

מפניך From thy face Pref. aff.

זכרם Their memorial Aff.

בישועתך In thy salvation Pref. Aff.

צווארך Thy neck Aff.

עיניך Thine eyes Aff.

עולליך Thy little ones Aff.

קולך Thy voice Aff.

לאביך To thy father Pref. aff.

אחיו His brother Aff.

חמיה Her father-in-law Aff.

לנפשי For my soul Pref. aff.

וכמל And as dew Pref.

עמודיה Her pillars Aff.

ובביתו And in his house Pref. aff.

בנפשו In his soul Pref. aff.

בפיו In his mouth Pref. aff.

והאמונה And the truth Pref.

ובימיו And in his days Pref. aff.

אֲדֹנָי Lord

צוּר Enemy

שָׁמַיִם Heavens

מוֹסֵר Band

חֵרֶן Hot anger

עַם People

אֲצִי Treasure.

- אדונינו Our Lord Aff.
 צורריך Thine enemies Aff.
 שמיך Thy heavens Aff.
 מוסרותימו Their bands Aff.
 ובחרונו And in his hot anger Pref. aff.
 ולעמך And to thy people Pref. aff.
 באוצרותיו In his treasures Pref. aff.

C H A P.

C H A P. XI.

Of Verbs.

ALL Verbs pass through the same *forms*, and may be said to have only *one* conjugation, or rather to be *indeclinable*.

The radical word remains unvaried, while the inflection is carried on by *Servile Letters*, some of which perform their office as *abbreviated Pronouns*, prefixed or postfixed to the original word; others as *Characters* of the different forms, and *two* of them, viz. *ı* and *ı* as *Auxiliaries*, inserted between the radical letters.

The various appearances of Verbs, which, in common grammars, are distinguished by the terms *Modes* and *Voices*, are called, by the

the Jewish grammarians, *Conjugations*, and have received from them the technical names of *Kal*, *Niphal*, *Hipbil* and *Hopbal*, and *Hithpabel*.

These names of the conjugations are derived from the old theme פעל *operatus est*, which the grammarians employed as the model to represent all verbs, pronouncing the middle letter *y* as a strong guttural.

פעל Pahhal

נפעל Niphal

הפעיל Hiphil

הפעל Hophal

התפעל Hithpahel.

All these are the third persons singular masculine of the preterite, in the different conjugations which they denominate.

The word פעל is the *Pure Root*, unburdened with any servile letter, and is, on this account, more commonly named קל *Kal*,

i. e. Levis. It represents the active voice, or conveys the simple affirmation of the verb:

פִּעַל He wrought.

Niphal is the passive of Kal, formed by prefixing נ to the radical letters:

נִפְעַל He or it was wrought.

Hiphil, in the active voice, is formed by prefixing ה to the first radical, and inserting ו betwixt the second and the third. It signifies, *to cause, or command* another to perform the action of the verb:

הִפְעִיל He caused to work. *Operari fecit.*

Hophal is the passive of Hiphil, formed by prefixing ה to the radical letters, and signifies to be under the influence of the fore-mentioned cause.

הִנְפַּעַל He was caused to work.

Hith-

Hithpahel bears a near resemblance to the middle voice of the Greeks, is formed by prefixing הָהּ to the radical letters, and commonly signifies to perform the action of the verb to one's self, or to repeat frequently the action.

הִתְפַּעֵל He wrought his own work, or wrought frequently.

The letters prefixed to, or inserted between, the radical letters, are named the *Characteristics* of the Conjugations, where they appear.

נ	Characteristic of Niphal
ה and ו	of Hiphil
ה - -	of Hophal
הה - -	of Hithpahel.

These technical terms have obtained such long possession in Hebrew grammar, that it would be difficult, and perhaps improper, to expel them, or to substitute others in their room.

The

The chief inconvenience of them is, that they represent only the position or situation of the letters in the different modes or voices, but give no intimation of the *meaning* conveyed by these modes.

The following illustration may be found useful, though the old terms should still be retained.

Kal may be considered as representing
the verb in its simple state,
and may be named,

The simple form

Niphal *The passive of the simple form*

Hiphil *The causal form*

Hophal *The passive of the causal form*

Hithpahel *The reflex or frequentative form.*

Example

Example of a Verb, with the Signification of its different Forms subjoined.

Simple form	פָּקַד	He visited
Its passive	נִפְקַד	He was visited
Causal form	הִפְקִיד	He caused another to visit
Its passive	הִפְקִיד	He was caused to visit

Reflex or frequen-

tative form	הִתְפַּקֵּד	He visited himself
		He superintended his own affairs,
		or,
		He visited frequently*.

The

* The Masorites, by their points, create other two conjugations, which they name Pihhel and Pyhhal. The first, active, signifying, as they pretend, to perform the action of the verb *diligently*, the other passive, signifying that the action of the verb is *diligently performed*. The letters

The parts of the verb which require particular attention, are, Kal, Niphal, and Hiphil.

The principal tenses are, the *past* and the *future*. Sometimes the participle present is made use of to denote present time; the substantive verb being understood or implied in the personal pronoun.

אני פוקד *Ego visitans* אני פועל *Ego operans.*

The substantive verb היה or הוה *fuit*, is seldom introduced as an auxiliary to form
com-

letters of these conjugations, excepting in their pretended participles, are exactly the same with those of Kal; nay, the same with each other, only pointed in a different manner. Pihhel has Chirek-breve under the first radical, Dagesh-forte in the second, and, below it, Tzere. Pyhhal has Kibbutz under the first radical, Dagesh-forte under the second, and, below it, Patach. What egregious trifling! The noble simplicity of ancient Hebrew writers was incompatible with such silly distinctions.

compound tenses with participles, as in Greek and Latin, but it often appears by itself.

ו Is used in the present tense for *he is*, or *it is*, or *they are*, and with affixes. וא is used in the same manner; and sometimes נדו is found in Niphal.

Hebrew verbs have but three moods: The Indicative, Imperative, and Infinitive, which last is called, by grammarians, מקור *the fountain*, from קור *fodit*. The future is often used for the imperative mood, as in the Ten Commandments.

The subjunctive or optative mood is expressed by conjunctions situated before the indicative. Sometimes the future supplies the place of both, or the infinitive with a prefix.

Kal, or the simple form, has two participles, active and passive. The active, termed

ed *Benoni*, is formed by inserting ו after the first radical, as מוֹקֵד *visiting*. The passive, or *Pabul*, by inserting ו before the last, as מוֹקֵד *visited*; but the ו is often expunged in the text, especially in the participle active, but may be retained in the pronunciation. The other conjugations have also their participles formed by prefixing מ, as מַפְקִיד * in Hiphil, *causing to visit*; מוֹחֲפֵק in Hithpael, *visiting his own*, or *frequently*. They are all declined as adjectives.

Yod inserted before the last radical, denotes the effect produced by the action of the verb, without reference to time, or denotes only continuance, or establishment. מָשַׁח *to anoint*, מוֹשֵׁחַ *anointing*, מְשֻׁחַ *anointed*, מְשֻׁחַ *established in office by anointing*.

Kal, צָדַק *to justify, to declare just, free of the crime alledged*; צוֹדֵק *justifying*, צָדִיק *justified*, צָדִיק *an habitually just man*.

All

* פ In this situation, is denominated *Mem praeformans*.

All verbs are declined by fragments of the personal pronouns, prefixed or postfixed to the radical letters. These fragments are postfixed in the praeter tense of the indicative, and in the imperative mood; prefixed in most of the persons of the future tense, though, in some of them, they are both prefixed and postfixed.

It is remarkable that, in the past tense, the verb or action is set before the person, as, למדתי *Didici ego, learn did I*; where למד is the root or body of the verb *To learn*, תי is the sign of the *Person*, from איתי or אני *ego*. But, in the future tense, the verb or root is set after the person, as, אלמד *I will learn*, where א is *ego*, from אני the former part of the pronoun being generally prefixed, and the latter affixed to the verb.

Fragments of Pronouns postfixed in the Indicative.

Singular.

3d Perf.	ה	<i>She</i>	
2d Perf.	נ	<i>Thou</i>	M. & F.
1st Perf.	נ	<i>I</i>	

Plural.

3d Perf.	ו	<i>They</i>	
2d Perf.	נ	<i>Ye</i>	M.
2d Perf.	נ	<i>Ye</i>	F.
1st Perf.	נ	<i>We</i>	

These letters ה ו נ may be called the *étimun* personal postfixes of the preterite.

In the imperative the postfixes are,

2d Perf. sing.	F.	,	
2d Perf. plur.	M.	,	
2d Perf. plur.	F.	נ	With , some-

times inserted after the middle radical.

These

These letters יונה may be called the *Iuné* personal postfixes of the imperative.

The prefixed and postfixes pronouns of the future are,

Singular.

3d Perf. M.	ׁ	<i>He</i>	Pref.
F.	ה	<i>She</i>	Pref.
2d Perf. M.	ה	<i>Thou</i>	Pref.
F.	ה	<i>Thou</i>	Pref. and ׁ post.
1st Perf.	א	<i>I</i>	Pref.

Plural.

3d Perf. M.	ׁ	Pref.	ׁ	Post.	<i>They</i>
F.	ה	Pref.	נה	Post.	<i>They</i>
2d Perf. M.	ה	Pref.	ׁ	Post.	<i>Ye</i>
F.	ה	Pref.	נה	Post.	<i>Ye</i>
1st Perf.	נ	Pref.			<i>We</i> .

Hence it appears, that the prefixes of the future are the letters יתאן *Itan*, and the postfixes the letters יונה *Iuné* the same with the post-

postfixes of the imperative formerly mentioned.

The whole inflection of verbs is carried on by the assistance of *SEVEN Letters*,
 אחומינה

Sometimes ׀ and ה are added, merely to soften the sound. When employed for this purpose, they are named *Paragical*.

The letters ׀ ׁ ה א may be substituted for each other. ׀ is often changed into ׁ and ה into א or ׀*.

ה As a prefix or characteristic in verbs, and ׁ characteristic of the passive Niphal, are generally superseded by the personal prefixes of the future of Niphal and Hiphil. ׁ and ׀ frequently undergo the same fate.

Verbs are *Perfect* or *Defective*. Perfect, when

* *Regula.* Literae ejusdem organi facile inter se commutantur.

when they retain all their radical letters, through every mood and form : Defective, not by wanting any part of the verb, but by rejecting one or more radical letters, in some of their parts.

פָּקַד *He visited*, is a perfect verb ; שָׁב *He sat or dwelt*, is defective ; because, in the imperative, infinitive, and future Kal, it loses ם radical, and is abbreviated. גִּלָּה *He revealed*, in like manner, loses, in some persons, ה final, or has its place supplied by ם or ך, into which it is commuted.

In the language of Jewish grammarians, the radical letters are numbered from the theme פָּעַל ; פ first, ע second, ל third radical.

Verbs defective in ם and ך first radicals, are said to be defective in *Pe Yod*, and *Pe Nun*. Those that double the second or middle radical, are said to be verbs, *Duplicantia sive geminantia Ain*, as סָבַב *He encircled*.

ced. Those defective in the third radical
 ה are said to be defective in *Lamed He*.

Let an example of a perfect verb be פקד
He visited, which is thus inflected:

Kal. *The Indicative Active. Past time.*

Singular.

3d Perf. פקד He visited
 פקדה She visited
 פקדת Thou visitedst
 פקדתי I visited.

Plural.

פקדו They visited
 פקדתם Ye visited M.
 פקדתן Ye visited F.
 פקדנו We visited.

Participle Present. Benoni.

Singular.

פוקר Visiting M.
 פוקרה or פוקרת Visiting F.

Plu-

Plural.

פוקדים Visiting M.

פוקרות Visiting. F.

Or without the ו after the first radical.

Participle Preterite. Pahul.

Singular.

פוקר Visitatus visited M.

פוקרה Visitata visited. F.

Plural.

פוקדים Visitati visited M.

פוקרות Visitatae visited. F.

Infinitive.

פוקר or פקר To visit.

Imperative.

פוקר or פקר Visit thou M.

פקרי Visit thou F.

פקרו Visit ye M.

פקורנה Visit ye. F.

Future.

*Future.**Singular.*

יפקוד He shall visit

תפקוד She shall visit

תפקוד Thou shalt visit M.

תפקדי Thou shalt visit F.

אפקוד I shall visit.

Plural.

יפקדו They shall visit M.

תפקודנה They shall visit F.

תפקדו Ye shall visit M.

תפקודנה Ye shall visit F.

נפקוד We shall visit.

The future is formed from the infinitive by the addition of the prefixes and postfixes, and generally by the insertion of ו after the middle radical ; but ו is not admitted into some persons, viz. the second person singular feminine, and the third and second persons plural masculine. Very often,

ten, in writing, ׀ medial of the other persons is omitted, but may be supplied in reading, as in the participle present.

The characteristic letters that form Niphal, or the passive voice, are ׀ prefixed to the root, in the preterite and participle; and ׀ prefixed to the infinitive and imperative.

But, from these last, ׀ is expelled by ׀, and both ׀ and ׀ are expelled from all the persons of the future Niphal, by the pronominal serviles: For it is a rule universally observed, *That the letter characteristical of the tense excludes the letter characteristical of the conjugation.*



This expulsion of the characteristic letters occasions an abbreviation or contraction of the verb, wherever it takes place.

The contraction is, indeed, attended with one unfavourable circumstance, that several

Z

persons

persons in the future tense passive, coincide with corresponding persons in the same tense active ; but such coincidence, and variety of signification, occur in the words of most languages, without producing that confusion which, at first, we are apt to suspect.

The following instances will clearly shew that ambiguities are frequent, and occasion but little embarrassment.

Legit, may either be the third person singular of the present or of the preterite tense,

Legimus, is either the first person plural of the present or preterite.

Legere, if we regard only the letters, may be either the present of the infinitive, the third person plural of the preterite active, the second person singular of the present, or the same person of the future passive.

Prodite,

Prodite, may be either the second person plural of the imperative of *Prodo*, or of *Prodeo*, or the vocative singular of *Proditus*.

Capite, may be either the ablative singular of *Caput*, or the second person plural of the imperative of *Capio*.

Domini, may either be the genitive singular, or the nominative or vocative plural of *Dominus*.

Masculine Latin nouns of the fourth declension have *six* cases alike; three in the singular, and three in the plural.

The dative and ablative plural are alike in all the five declensions.

The nominative, accusative, and vocative, of all neuter nouns, are the same. These cases, in neuter plurals, both in Greek and Latin, terminate in the same letter, viz. in *a*.

τοῦτον,

τοῦτο, may be either the third person singular of the subjunctive, first aorist active, the second person singular of the first future indicative middle voice, or the second person singular of the subjunctive, first aorist of the same voice.

The second and the third persons dual of the present indicative active, in all conjugations and voices, are the same.

τοῦτοι, is either the third person plural of the present of the indicative active, or the dative masculine plural of the participle present active, or the dative neuter plural of the same participle.

I cut, I read, denote either the present or the past time.

The past tense, and the participle perfect of the most part of English verbs, coincide.

Few persons of verbs are marked by terminations; and adjectives have no distinction of gender or number.

Labour, Temper, Love, Trouble, and many similar words, may be either nouns or verbs.

The word *Post* may signify *an office, a station, a letter-carrier, part of the defence of a garrison, a pillar*.



Would it not appear very phantastical to invent points to distinguish these different significations? Or, are they liable to be mistaken or misunderstood?

Niphal. *Passive Voice.*

Preterite.

Singular.

Fem.	Masc.	
נפקרה	נפקר 3	He was visited.
	נפקרת 2	
	נפקרתי 1	

Plu-

Plural.

Fem.

Masc.

נפקדו 3
נפקדו 2
נפקדו 1

Participle.

Plural.

Singular.

נפקדים M.
נפקדות { נפקדה F.
נפקדת

Infinitive.

הפקד To be visited.

Imperative.

Plural.

Singular.

הפקדו M*.
הפקדו F.

Future.

* Contracted for הנפקד &c.

Future.

Singular.

Fem.	Masc.
תפקד	3 יפקד *
תפקדי	2 תפקד
	1 אפקד

Plural.

תפקדנה	3 יפקרו
תפקדנה	2 תפקרו
	1 נפקד

Causal

* Contracted for יזנפקד &c.

Causal Form. Hiphil. *To cause to visit.*

Preterite.

Singular.

Fem.	Masc.
הפקידה	3 הפקיד
	2 הפקדת
	1 הפקדתי

Plural.

	3 הפקידו
הפקדתו	2 הפקדתם
	1 הפקדנו

Participle.

Plural.	Singular.
מפקידים	מפקיד M.
מפקידות	{ מפקידה F. מפקדת

Infinitive.

הפקיד or הפקד

Impe.

Imperative.

Plural.	Singular.
הפקירו	הפקד M.
הפקדנה	הפקידי F.

Future.

Singular.

Fem.	Masc.
תפקיד	3 יפקיד
תפקידי	2 תפקיד
	1 אפקיד

Plural.

תפקדנה	3 יפקירו
תפקדנה	2 תפקירו
	1 נפקיד

Hophal, the passive, is the same, in every respect, with Hiphil, only *y* medial is not inserted.

This conjugation is not much in use.

A a

The

The characteristic serviles of Hiphil are ה before the first, and א before the third radical.

The characteristic of Hophal is ה before the first radical.

Reflex, or Frequentative Form. Hithpahal.

Vox Media.

Preterite.

Singular.

Fem.

Masc.

התפקדה

3 התפקד

2 התפקדת

1 התפקדתי

Plural.

3 התפקדו

2 התפקדתם התפקדתן

1 התפקדו

Parti-

Participle.

Plural.	Singular.	
מתפקדים	מתפקד	M.
מתפקדות	מתפקדה	F.
	מתפקדת	

Infinitive.

התפקד

Imperative.

Plural.	Singular.	
התפקדו	התפקד	M.
התפקדו	התפקדי	F.

Future.

Singular.

Fem.	Masc.
תתפקד	3 יתפקד
תתפקדי	2 תתפקד
	1 אתתפקד

Plural.

תתפקדנה	3 יתפקדו
תתפקדנה	2 תתפקדו
	1 נתתפקדו

The

The characteristic of Hithpahel is the syllable הה prefixed to the radical letters. The ה is sometimes rejected, according to the Rule page 172, parag. 4.

C H A P.

C H A P. XII.

*Observations on the Servile Letters in Verbs,
and the use of the Infinitive as a Substan-
tive Noun or Gerund.*

FROM the consideration of the preced-
ing examples, it will be easy to form
a judgment of the nature and use of the
servile letters, which were mentioned in
the beginning of Chap. XI. They are di-
vided into the following classes.

1. Serviles, additional or final, subjoined
to the root החיות

2. ——— Inserted in the root, ו and ם

3. ——— Prefixed, or put before the
root, יחאן with ה in Hithpahel, and מ par-
ticipial,

4. ——— Characteristic of the different forms, Niphal, Hiphil, Hophal, and Hithpahal, נ ה ו ח These, however, particularly נ and ה initial, are commonly ejected by the prefixed serviles.

The servile letters in verbs, to which the genius of the language gives the preference, and on which the learner should bestow the greatest attention, are those employed to represent the personal pronouns, and have already been named *Pronominal Serviles*.

The inserted or medial letters, ו and ל even though the last be characteristical, are treated with more indifference, and frequently excluded in flexion.

ו and ה though characteristic of *four* forms, are sometimes deprived of their places in these forms, by the pronominal serviles, and the participial ו.

But it ought to be remembered, that, of
the

the characteristics of Niphal, ם remains immoveable in the preterite and participial, and ן in the infinitive and imperative, though both disappear in the future.

ן The prefixed characteristic of Hiphil, retains its place in the preterite, infinitive, and imperative, but disappears in the participle and future.

נ In Hophal, stands as characteristic of the preterite and infinitive, but is excluded both from the participle and the future.

The prefixed syllable ןן keeps its place as characteristical of the preterite, infinitive, and imperative of Hithpahel; but the ן of this syllable is ejected from the participle by ך, and from the future by the pronominal serviles. ן only remains as the characteristic of the whole form.

These observations are applicable to all verbs, whether perfect or defective, and
mark

mark an uniformity in their flexion which will enable the learner easily to retain them in his memory.

The *Infinitive Mood*, often admits the prefixes of the nouns, as if it were a substantive, nearly in the same manner as the infinitives of Greek verbs assume the article before them, or as those of Latin verbs admit of adjectives in the neuter gender.

Τὸ λέγειν, ἢ τὴ γράφειν, τὴ ποιεῖν.

Scire tuum.

Infinitive.

פִּקֹּר Visitare.

With the Prefixes.

לפִּקֹּר Visitatum, ad visitandum, ut visitaret.

בפִּקֹּר In visitando.

מפִּקֹּר A visitando.

כפִּקֹּר Quasi visitabat, visitaret.

Some-

Sometimes it is converted into a feminine substantive, by the addition of ה, especially in verbs defective in the first radical.

שב Sedit, habitavit. Infinitive Kal שב
or שבת to sit.

שב To sit
לשב To sit
בשב In sitting
משב From sitting
כשב As sitting.

Verbs ending in ה change ה into ו before ת.

גלה to reveal, גלות to reveal, לגלות for revealing.

The infinitive, in this manner, possesses all the properties of a substantive, may be put in *statu regiminis*, and may even assume the affixes.

ושבתי בבית יהודה לארך ימים

And my seat (abode) shall be in the House
of Jehovah for length of days.

בברחו מפני אבשלום בנו

In his flying (when he fled) from the face
of Absalom his son.

יום קומי In the day of my rising up

CHAP.

C H A P. XIII.

Of Defective Verbs, particularly such as, in Flexion, lose the first Radical.

THE greatest number of defective verbs consist of such as have either , or , for their first radical.

The chief difference between these verbs, and those honoured with the name of perfect, consists in extirpating the first radical from the infinitive, imperative, and future of Kal. The addition of *n* to the infinitive is taken notice of in the former chapter.

In verbs defective in *Nun* first radical, the *Nun* suffers an elision through the whole of *Niphal*, *Hiphil*, and *Hophal*. The intention was probably to avoid the harsh sound

found which the conjunction of two Nums, or of Nun with another consonant, might produce. The preterite, and both participles in Kal, imitate the form of perfect verbs already exhibited.

Kal.

נִגַּשׁ נִגְשָׁה 3 He approached.

נִגְשָׁה 2

נִגְשָׁה &c. 1

Participle. Benoni.

נִגְשָׁה

Participle. Pahul.

נִגְשָׁה

The Defective Parts.

Infinitive.

נִגַּשׁ or נִגְשָׁה

Imperative.

נִגַּשׁ M.

נִגְשָׁה E.

Future.

Future.

3 יִנָּשׁ חָנַשׁ

2 חָנַשׁ חָנַשׁ

1 אָנַשׁ

3 יִנָּשׁוּ חָנַשׁוּ

2 חָנַשׁוּ חָנַשׁוּ

1 נָנַשׁ

Niphal, or the passive voice of these verbs, coincides in many parts with the active, because ך characteristical of Niphal, ejects ך the first radical, to soften the sound. Both ך characteristic and ה are ejected in their turn, by the personal or pronominal letters.

Specimen of what Niphal would be in its Natural State.

נָנַשׁ נָנַשׁ Preter.

נָנַשׁוּ Infinitive.

Future.

3d perf. sing. יִהְיוּנָשׁ חָנַשׁוּ

1st perf. plur. נָהְיוּנָשׁ

Niphal.

Niphal in its contracted State, commonly used.

3 נגש נגשר

Infin. הנגש

Future.

3 ינגש תנגש

2 תנגש תנגשי

1 אנגש &c.

1 First radical totally disappears in the forms Hiphil and Hophal.

Hiphil.

Hophal.

הניש הנשר

הנש הנשר

הנשר

הנשר

&c. הנשתי

&c. הנשתי

Part. Pres.

Part. Preter.

מניש

מנש

Infinitive.

Infinitive.

הניש or הנש

הנש

Imperative.

Caret.

הנש הגישו M.

הגיש הנשר F.

Future.

Future.

3 יִגִּישׁ חֲנִישׁ

2 חֲנִישׁ חֲנִישִׁי

1 אֲנִישׁ &c.

Future.

3 יִגִּשׁ חֲנִשׁ

2 חֲנִשׁ חֲנִשִׁי

1 אֲנִשׁ &c.

Hithpabel.

הִתְנַשֵּׂה

Declined regularly,

Verbs which have ך for their first radical, exclude it from the infinitive, imperative, and future of Kal, in the same manner as ך is excluded from the contracted parts of the verbs just now described. They also undergo some other alterations. For instance, they change ך of Kal into ך after ך characteristic of Niphal, and retain the ך in all the tenses. ך also continues as the substitute of ך through both the forms Hiphil and Hophal; and the latter is distinguished from the former by the absence only of ך before the last radical.

The preterite and participles in Kal, of verbs

verbs defective in , when first radical, imitate the form of perfect verbs.

Preterite. Kal.

Singular.

Fem.

Masc.

ישבה

3 ישב He sat, or dwelt.

2 ישבת

1 ישבתי

Plural.

3 ישבו

ישבתי

2 ישבתם

1 ישבתם

Participle. Benoni.

יושב

Participle. Pahul.

ישוב

The defective or abbreviated Parts.

Infinitive.

שב or שבת

Impe-

Imperative.

Plural.	Singular.
שבו	שב M.
שבנך	שבי F.

Future.

Singular.

Fem.	Masc.
חשב	3 ישב
חשבי	2 חשב
	1 אשב

Plural.

חשבנך	3 ישבו
חשבנך	2 חשבו
	1 נשב

Niphal.

Singular.

Fem.	Masc.
נושבה	3 נושב
	2 נושבת
	1 נושבת

C c

Plu-

Plural.

נושבו 3
נושבתם 2
נושבתו 1

Participle Present.

נושב

Infinitive.

הושב

Imperative.

Plural.

Singular.

הושבו	הושב M.
הושבתו	הושבו F.

Future.

Singular.

Fem.

Masc.

תושב	יושב 3
תושבי	תושב 2
	אושב 1

Plural.

תושבתו	יושבו 3
תושבתם	תושבו 2
	נושב 1

Hiphil.

Hiphil.

הושיב הושיב
&c. הושבת

Participle Present.

מושיב

Infinitive.

הושיב או הושב

Imperative.

הושיבו	הושב
הושבת	הושיבי

Future.

תושיב יושיב

Hophal is the same with Hiphil, except that it is deficient in , before the third radical.

Hith-

Hithpahel is regularly inflected.

התשוב &c. התשובה

יִסַּר *To chastise, or to instruct*, יָדַע *to know*,
and יָכַח *to reprove or confute*, change into
הָתַח after ו

הַתּוֹסֵר

הַתּוֹדֵעַ

הַתּוֹכַח

CHAP.

CHAPTER XIV.

Of Verbs which have some Peculiarities in their Middle Radical.

THERE are two sets of verbs in Hebrew, which nearly resemble each other in flexion, though, from their arrangement in common lexicons and grammars, they appear very different, and exceedingly irregular. The one set consists of verbs which double the second, or middle radical, as סבב *to go round*, רגן *to sing*, שדר *to destroy**. The other, of verbs which have for their middle radical, as קום *to rise*, כון *to prepare, to establish*, סור *to go back*, רץ *to run*†.

These

* Verba geminantia *Ain*.

† Verba defectiva, five quiescentia, in *Ain Vau*.

These last verbs are commonly thought to have their roots in the infinitive, as here expressed, while all other Hebrew verbs have their roots in the third person preterite of Kal. But, if the reader attend to the following instances of similarity between verbs that double the second radical, and such as are said to have י for their middle radical, he will probably be of opinion, that the third person preterite of Kal, in these last, ought also to be reckoned the root, as well as in other verbs, and that the י is inserted in the infinitive, according to the common analogy of the language.

The circumstances in which these two kinds of verbs resemble each other are,

1. They both seem to have a double Kal, the one full, the other contracted.

Full.

Contracted.

סבב or סובב

סב

קמם or קומם

קם

2. In

2. In several parts of their flexion, both of them insert ו before the pronominal serviles, particularly before ה*.

Kal.

Hiphil.

סב סבר

הקים הקימה

סבות

הקמות

סבותי

הקמותי

3. In the enlarged or full form of Kal, they resemble each other through the whole flexion; in the contracted form they resemble each other in the infinitive, imperative, and future. In Hiphil and Hophal, they differ very little, and in Hithpahal not at all; so that, on the whole, they may be considered as belonging to one class, capable of being easily reduced to the general analogy.

Had proper attention been paid to the resemblance of these verbs, and had their
roots

* ו In this situation has obtained the name of *Vau euphonicum*, because it softens the sound.

roots been stated in lexicons, as in the preterite Kal, either full or contracted, much superfluous trouble might have been spared; for, in this case, the searcher would have had letters to guide him in his investigation of the root; but, on the present plan, he is obliged to have recourse to conjectures which often disappoint his hopes.

Example of the enlarged Form of Kal in the Verbs above described.

They commonly assume י after the first radical, as the participle present of perfect verbs, and are regularly inflected.

קומם קוממר
&c. קוממת

סובב סובבר
&c. סובבת

Participle. Benoni.

קומם

סובב *

Par-

* Sometimes מ is prefixed, מסובב
מקומם

Participle. Pahul.

סבוב

Infinitive.

קומם

סובב

Future.

יקומם

יסובב

Example of the Contracted Form.

סב סבה

3 קם קמה

סבות

2 קמת

סבותי

1 קמתי

סבו

3 קמו

סבותם סבותן

2 קמתם קמתן

סבונו

1 קמנו

Participle. Benoni.

קם

Participle. Pahul.

קום

D d

Inf-

Infinitive.

סוב

קום

Future.

יסוב חסוב

יקום חקום

Niphal, in both, appears only in the contracted form.

Preterite.

נסב נסבור

נקום נקומה

נסבור

נקומות

Infinitive.

הסוב

חקום

Future.

יסב חסב

יקום חקום

Hiphil is also contracted.

Preterite.

הסב הסבור

חקים חקימה

הסבור

חקימות

Par-

Participle.

מסב

מקים

Hophal assumes ך between the prefixed serviles and the root.

Preterite.

חוסב

חוקב

Future.

יוסב

3 יוקם

חוסב

2 חוקם

אוסב

1 אוקם

Yet this Vau is sometimes omitted.

In Hithpahel of these verbs, הַת is prefixed to the enlarged form, as,

התסובב

התקומם

But, when the first letter of any verb is ס or ש, these letters exchange places with ה in the syllable הַת of Hithpahel, because
it

it would appear that the antient Hebrews could not easily pronounce the sibilant sound of ס or ש after ת. Instead of התשוב they read הסתובב ; instead of התשבר they read השתבר from שבר *to break*.

קם Is sometimes sounded with the letters א and י inserted between the radicals, קאם קים. This last form is frequent in Chaldaic and Rabbinical writings.

Several Hebrew verbs have י for their middle radical, as,

איב To be an enemy

חיה To live

ריע To ring, or express joy by noise

ריח To breathe, *odorari, olfacere*.

Several nouns also, which seem to be primitive words, have י for their middle radical, as,

לִישׁ An old lion זֵיתֵן An olive

יַיִן Wine בֵּית A house

תֵּישׁ A he-goat קִיר A wall

קֵן A spear סִיר A thorn,

לַיִל Night

CHAP.

C H A P. XV.

Of Verbs which have ך for their last Radical.*

THE knowledge of these verbs will be easily acquired, by attending to the following circumstances which mark their character.

ך Their last radical, is sometimes changed into ך, sometimes into ם, and sometimes altogether expelled before the pronominal serviles.

Niphal differs in nothing from Kal, except that it assumes ך before the first radical in the preterite and participle Benoni, and ך before the infinitive and imperative.

The

* They are commonly named quiescent in *Lamed He*.

The preterite, infinitive, and imperative of Hiphil, are formed by prefixing ה to the corresponding parts of Kal. מ prefixed to the radical letters forms the participle both of Hiphil and Hophal, which agree in all their parts.

A specimen of Kal will be sufficient to give a clear idea of the whole verb.

Preterite. Kal.

Singular.

Fem.

Masc.

גלחה

* גלה³ He revealed.

גלית²

גליתי¹

Plural.

גלו³

גליחן

גליחם²

גלינו¹

Parti-

* Its significations are commonly stated thus, גלה³ revelavit, migravit, abductus fuit in captivitatem, vel exilium.

Participle. Benoni.

Plural.	Singular.
---------	-----------

גולים	גולה M.
גולות	גולה F.

Participle. Pahul.

Plural.	Singular.
---------	-----------

גלויים	גלוי M.
גלויות	גלויה F.

Infinitive.

גלה	גלות
-----	------

*Future.**Singular.*

Fem.	Masc.
------	-------

תגלה	3 יגלה
תגלי	2 תגלה
	1 אגלה

Plural.

תגלינה	3 יגלו
תגלינה	2 תגלו
	1 נגלה

Niphal.

Niphal.

Hiphil.

Hophal.

נָגַל Pret.

הִגִּיל

הִגְלָה

נִגְלָה Part.

מִגִּיל

מִגְלָה

Hithpahel.

הִתְגַּל Pret.

מִתְגַּל Part.

The substantive verb הִיָּה or הוּוּ *fuil*, is inflected in the same manner with נָגַל or the other verbs defective in ה. From הִיָּה is derived יְהוָה the peculiar name of the true God among the Jews. יְהוָה HE WHO EXISTS, עֵשׂ.

The following passage from the book of Exodus * contains a description of this exalted title.

14 וַיֹּאמֶר אֱלֹהִים אֶל מֹשֶׁה אֲהִיָּה אֲשֶׁר אֲהִיָּה
וַיֹּאמֶר כֹּה תֹאמַר לְבְנֵי יִשְׂרָאֵל אֲהִיָּה שְׁלַחְנִי
אֵלֵיכֶם :

E c

15 וַיֹּאמֶר

* Chap. iii. 14.

15 ויאמר עוז ואלהים אל משה כזה חאמר אל
בני ישראל יהוה אלהי אבותיכם אלהי אברהם
אלהי יצחק ואלהי יעקב שלחני אליכם וזה שמי
לעלם וזה זכרי לדור דור:

The name *Jehovah*, in the original, is expressive of the self-existence, independence, and eternity of God. It has been said, and perhaps justly, that its full meaning and energy cannot be conveyed by a single term in any language. The Seventy render it by *Κυριος*, which is more properly a translation of *אדני Dominus*. Our translators commonly render it by the word LORD. It appears that, even in the time of Josephus, the custom had obtained, which still prevails among the Jews, not to pronounce the name יהוה from a reverence which seems to savour of superstition. "God revealed to Moses," says that historian, "his proper and peculiar title, never before made known to men, which it is not lawful for me to mention *."

Speak-

* As the passage is curious, the reader may perhaps wish to peruse it in the original.

Moses

Speaking of the legislators of different countries, Diodorus Siculus remarks, "That
 " Moses affirmed he had received the laws
 " which he established among the Jews,
 " from

Μωυσης δι' οὗ ἔχον ἀπιστεῖν οἱ ἐπηγγέλτο τοῖς θεοῖς
 τῆς γὰρ τοιαύτης βεβαιώσεως καὶ ἀρετῆς γινόμενος ἐνθάδε
 αὐτῇ καὶ πειραθῆναι ταύτης τῆς δυνάμεως ἐν Αἰγύπτῳ διδόναι
 ἡτιβόλει μὴδὲ ὀνόματος αὐτῇ γινώσκον τὴν ἰδίαν φωνήσαν, φωνῆς
 δ' αὐτῇ μετισταλέσθαι καὶ οὕτως ἐστὶ καὶ τὴν προσηγορίαν εἰπὼν
 ἵνα ὄναι ἐξ ὀνόματος αὐτοῦ παρῆναι τοῖς ἱερεῖσι παρακαλῇ. καὶ
 ὁ θεὸς αὐτῇ σημαίνει τὴν αὐτῇ προσηγορίαν ἢ προτίθον ἐς
 ἀνθρώπους παρὶδυσαν, περὶ ἧς ἡ μὲν ἱερεὺς εἰπὼν. JOSEPHUS,
 Antiq. Jud. Vol. I. p. 106. Ed. Havercamp. 1762.

TRANSLATION:

" As it was impossible for Moses to disbelieve the
 " promises which the Deity had made to him, after
 " having seen and heard so many confirmations of
 " them, he earnestly entreated that he might be allow-
 " ed to exercise miraculous powers in Egypt, and, above
 " all, that God would make a discovery to him of his
 " proper name and peculiar designation, that during
 " the rites of sacrifice, he might address him in due
 " form; and accordingly God did manifest to him his
 " distinguishing title, which had never before reached
 " the ear of man, and which it is not lawful for me to
 " utter."

“ from the God whose name was IAO.”
 We can scarcely entertain a doubt that this
 was a particular mode of pronouncing the
 word יהוה*.

Verbs which terminate in *x* as their last
 radical, named by the Masorites *quiescent in*
Lamed

* Παρα μιν γαρ Αριμασπεις Ζαθραυστην ιστορει τον αγα-
 θον Δαιμονα προσποιησασθαι τους νομους αυτην διδουαι παρα
 δε τοις ονομαζομενοις Γεταις Ζαμολξιν ωσαντως την αυτην Εσ-
 τιαν, παρα δε τοις Ιουδαιοις Μωσην τον Ιαω επικαλουμενον Θεον,
 DIODORUS SICULUS, *Edit. Rhodmani Hanoviae*, 1604.
 p. 48. c.

TRANSLATION.

“ The claims to inspiration are innumerable: For
 “ historians inform us, that Zathraustes, among the
 “ Arimaspians, pretended that the Good Demon gave
 “ him his laws. Zamolxis, among the Getae, affirmed
 “ that the *Common or Universal Vesta* inspired him with
 “ legislative powers: And Moses, the law-giver of the
 “ Jews, recommended his institutions as the revelations
 “ of the God IAO.”

Vide *Orationem Ludovici Capelli de Nomine Jehovah,*
calcem libri de arcano punct. revelato, et in appendice ad
Criticam Sacram.

Lamed Aleph, are complete and perfect in every respect, and are inflected in a manner exactly similar to *Qaph*, so that they require no separate illustration.

Examples

ברא To create	צמא To be thirsty
שנא To hate	טמא To be impure
מלא To be full	מצא To find.

C H A P.

C H A P. XVI.

*Explanation of Irregularities that take place
in the Flexion of some Verbs.*

FROM שָׁחָה *to bow down*, is formed with ו inserted after the middle radical הַשְׁחַחֵה *per metathesin*, הַשְׁחַחֵה *to bow down one's self in worship*, a verb frequently used in the Psalms.

Some few retain ה in declining, as,

גִּבָּה *Gibbus*, to be protuberant, high.
גִּבָּהָ *Gibba*.

Common Form.

גִּבָּה

גִּבָּהָ

Verbs

Verbs ending in נ sometimes expunge it before a Nun servile, as תאמננה for תאמננה
Fem. *They shall be supported or made firm,*
from אמן *fidelis, firmus, credidit.*

So verbs in ת often lose it before ת servile.

כרתתי for כרתי I cut

מתתי for מתי I die.

Two letters of the same kind are seldom placed together. Serviles expel serviles, whether of the same or of a different class.

Some verbs are doubly defective, chiefly such as have י or נ for their first radical, and ה for their last.

יגרה 2d per. plur. masc. fut. from יגרה
to afflict. ך paragogical.

חורינו

הורו 1st per. plur. masc. pret. Hiphil,
from ירה *to cast down*. Hiphil,
הודו *to confess*.

יט 3d per. sing. masc. fut. Kal, from
נשר *to extend*, יט contracted for
ינשר

אך 1st per. sing. fut. Kal, from נכה *to*
smite, אך softened for אנכה

The verb נתן *to give*, is doubly defective,
and in a peculiar manner; for it not only
loses its first נ as נסך *to pour*, and other
verbs defective in *Pe Nun*, and its last be-
fore another נ as אמן but it also loses its fi-
nal נ before the servile ה as נתתי for נתתי
I gave, נתתם for נתתם *ye gave*, and has
its infinitive in תת *to give*, for תת which
sometimes is thought to assume ה paragogi-
cal instead of ת and appear תנה *dare*. תנה
in the 8th Psalm, which has much per-
plexed the critics, by their taking it for the
infinitive, is probably a contraction for
תתנה

חֲתוּרָה 2d person singular masculine future
 Kal, with ה paragogical. חֲתוּרָה חֲתוּרָה con-
 tracté חֲתוּרָה rejecting either the first or the
 second ה.

FF CHAP.

C H A P. XVII.

Of the Verbal Affixes.

IT was formerly observed, that the possessive pronouns are subjoined to nouns, under the name of *Affixes*. The personal pronouns are subjoined to verbs in the same manner, and will require some exemplification to render them familiar.

A Verb with its Affixes.

He visited.

ני	פקד	Me
נו		Us
ך		Thee
כמ		You M.
כן		You F.

י Him

וּ פקד Him

הוּ Him

ם Them, *cos*

מוּ Them, *cos*

הָ Her

ן Them, *cas.*

ה Of the third person singular feminine is changed into ה before the affixes, in the same manner as ה feminine of nouns. Analogous to the same rule, ה of the second person singular feminine, assumes ו before the affixes.

פקדה She visited.

ני פקרת Me

נוּ Us

ך Thee

כּ &c. You

as above.

פקדת Thou didst visit F.

פקדתי

פִּקְדוֹנִי Me I F,

נו

Us

הוּ &c,

Him,

In the second persons plural masculine and feminine of Kal, פִּקְדוֹן פִּקְדוֹת the ו and י final are ejected, and their place is supplied by ה inserted before the affixes,

Ye visited,

פִּקְדוֹנִי

Me

נו

Us

הוּ

Him

ם

Them, eos

ו

Them, eas

ה

Her.

ו For him, and ה for her, are generally affixed to the future, from which the inserted *Vau* is expelled by the affixes. ו seems to be inserted or added, to give the voice a resting place, and avoid *hiatus vocalium*.

The

The adding of the syllable *on* to the end of words, is a practice frequent among Arabic writers ; and, in Greek, the letter *ν* is subjoined to words terminating in a vowel, when the next word begins with one, as,

ΤΟΥΤΟΝ ΑΥΤΟΥ,

βασιλευσι αγασσις.

יפקוד	He shall visit
יפקדן	With ׀ paragogical
יפקדנחו	He shall visit him
יפקדנו	Contracté
יפקדרה	} He will visit her.
יפקדנה	

נ Is sometimes inserted before ׀ *thee*,
 ישאונך *they shall bear or carry thee*, from
 נשא *tulit*, a verb defective in *Pe Nun*.

Exam-

Examples of Verbs with their Pronominal Affixes.

שם	To place, to put
שמתו	Thou hast put him
רמה	To deceive
רמיתני	Thou (fem.) hast deceived me
ראה	To see
ראיתיו	I have seen him
יסר	To instruct
יסרתו	She instructed him
מצא	To find
מצאתם	She found them
נטה	To incline
הטתו	She inclined him
כתב	To write
כתבתם	Thou hast written them
קלל	To despise
הקלתני	Thou hast despised me
נתן	To give
נתתיו	Thou (fem.) hast given him
נשא	To lift up, to bear
נשאתים	Thou (fem.) hast borne them

- ארר To curse
 ארוחיה I have cursed her
 עזב To forsake
 עזבוני They have forsaken me
 עלה To go up
 העליחנו Ye have brought us up, caused
 us to ascend
 שכח To forget
 שכחנו We have forgotten thee
 מת To die
 תמיתנו It (fem.) shall kill him
 נתן To give
 תנהו Give him
 לקח To take
 קחנו Take him
 חנן To shew favour
 חנני Have mercy upon me
 שאל To see, to ask
 שאלוני Ask ye me
 רדף To pursue
 ירדפו He will pursue him
 זמר To sing
 יזמר He will sing of thee
 סבב To go round

יטובנחו	He will lead him about
שדד	To destroy
ישראל	He will destroy them
חבק	To embrace
חבבני	She will embrace me
יגד	To oppress
ניגד	Let us oppress them
מצא	To find
ימצאונה	They shall find her
קרא	To cry
יקראוני	They shall call upon me
ראה	To see
יראוני	They shall see me
ברח	To flee
ברחו	When he fled, in his flying, <i>p. *</i>
רדף	To pursue
לרדף	To pursue thee, <i>p.</i>
פתח	To open
בפתחי	When I open, at my opening, <i>p.</i>
מאס	To despise
מאסם	To despise them
בקש	To seek

לבקש

* Those marked with *p.* have Prefixes as well as Affixes.

- לבקשך To seek thee, *p.*
 נגש To approach
 בגשחם When they drew near, *p.*
 חם To be hot
 בחם When they grew hot, *p.*
 קם To rise
 קמך They that rise up against thee
 ילך To bear
 בלדחך When she brought forth, *p.*
 בנה To build
 בבנותך When thou buildest, in thy building, *p.*
 כן To prepare
 בהכינו When he prepared, in his preparation, *p.*
 רמה To deceive
 לרמותי To deceive me, *p.*
 מל To circumcise
 בחמלו When he was circumcised, *p.*
 זרר To disperse
 בהזרותכם When ye shall be dispersed
 קרא To cry, to call
 קראו They that call upon him
 עשה To do

עשיהם They that do them

יעץ To advise

יועצתו She that counselled him

הרג To slay

הרוגיו His slain, those slain by him

קרא To call

קרואיהו Her guests, *Litt.* Those invited
by her

ענדה To afflict

מעניך They that afflict thee

ראו To see

ראי They that see me.

CHAP.

me
per
ther
or i
lette
thou
serv

CHAP. XVIII.

Of Derivative Nouns.

NOUNS are derived or formed from verbs in five different ways.

1. By abstraction of radical letters.
 2. By commutation of radical letters
 3. By prefixion
 4. By infertion
 5. By addition
- } of serviles.

By radical, in the above division, is not meant any of the *eleven* letters which properly deserve that title, because none of them ever desert their station in the verb, or in the noun derived from it, but such letters only as become occasionally radical, though they generally belong to the class of serviles.

Nouns

Nouns which are formed by the prefixion or addition of serviles, have received the technical name of *Heëmantic*, because the letters which compose the word *אמנתי credidi*, are employed in their formation. The letter ך however, ought to have been added to the number, as contributing its service to the same work; and then with pleasure we should have observed the same *seven* letters, which carry on the whole inflection of verbs, acting in another capacity, reducing verbs to nouns, and amassing a vast store of words from a stock seemingly narrow and circumscribed.

Heëmantic Nouns placed below the Verbs whence they are derived.

1. Such as are formed from verbs by the abstraction of radical letters, ך final being sometimes added.

ידע To know

דעה Knowledge

ידע

חם	To be hot
חמה חם	Heat
ילד	To beget
לדה	A birth
יח	To pledge
נחה	A deposit
יער	To fix a place or time
עדה	A congregation, a meeting at stated times
יעץ	To consult, to advise
עצה	A counsel
נסע	To go
סער	A going out
נשא	To carry to lift up
שאר שיה	Elevation
צוה	To command
צו	A precept.

מ One of the Heëmantic letters, is sometimes prefixed.

נשא	To carry
משא	A load, mass
נפח	To blow
מפח פח	Blowing, bellows.

2. Such

2. Such as are formed by commutation of radicals, ה into ו.

ענן To afflict

עני Afflicted, affliction

בכה To weep

בכי Weeping

פריה To bring forth fruit

פרי Fruit

יפה To be beautiful

יפי Beauty.

Nouns formed from Verbs, by the prefixing or postfixing of Servile Letters.

* Prefixed.

צבע To paint

אצבע A finger

זרח To rise, to spring up

אורח A native, Indigena

כזב To lie, to deceive

אכזב A liar, a deceitful man

שכל

שכל To prosper
אשכל A bunch of grapes.

מ Prefixed.

ערן To feel delight
מערן A dainty or delicacy
קהל To gather
מקהל A congregation
כאב To be grieved
מכאב Grief
חשך To be dark
מחשך Darkness
שגב To be high
משגב A tower
לאך To carry a message
מלאך A messenger, an angel
שפט To judge
משפט Judgment
בחר To choose
מבחר A chosen thing
קנח To possess
מקנח A possession

עָשָׂה To make

מַעֲשֵׂה A work

בָּטַח To trust

מִבְטָח Hope, confidence

שָׁמַר To keep

מִשְׁמָר A watch

רָכַב To ride

מִרְכָּב A chariot.

Nouns of instrument are commonly expressed by מ prefixed.

פָּתַח To open

מַפְתָּח An opener, a key

זָרַח To blow

מִזְרָח A wind-maker, a fan

גָּנַן To protect, to cover

מָנַן A coverer, a shield

אָסַר To bind

מֵאֲסָרָה A binder, a band

לָקַח To take

מִלְקָחִים Tongs.

Is frequently commuted into ו, and מ
or נ prefixed to the root in that form.

ידע	To know
מודע	An acquaintance
ישב	To fit
מושב	A seat
ירא	To fear
מורא	Fear
ירש	To inherit
חורש	An inheritance
יצא	To go out
מוצא	An outgoing
יקש	To ensnare
מוקש	A snare.

יגר	To make sorrowful
תוגר	Sorrow
ירה	To throw, to take aim
חורה	Law, doctrine
ידה	To confess
תודה	Confession

H h

יכח

יכח To reprove

חוכחה Reproof

יחל To expect

תוחלת Hope.

נ Prefixed forms proper names.

מרד To rebel

נמרוד Nimrod

פתל To struggle

נפתלי Naphthali

ן Postfixed produces appellatives or diminutives.

שבת Quievit

שבתון Sabbatulum

איש Vir

אישון Virunculus, vel pupilla
oculi

קרב To approach

קרבן An offering

זכר To remember

זכרון Memory.

There

There are some examples of *Mem Heë-*
mantic terminating words.

פדיוֹם A ransom

יוֹמֵם By day

פתאֹם Suddenly

חנֹם Freely, undeservedly.

ת and ה final are commonly signs of the
feminine gender. Sometimes ם or ם are in-
serted before ת, as מלכותֹת *regnum*, גפריתֹת
sulphur.

From פארֹ to be *fair*, or to make *fair*, is
derived תפארתֹ *beauty, glory*, with ת both
prefixed and postfixed.

Examples

Examples of , prefixed and postfixed.

, Prefixed, commonly forms proper names.

עקב To supplant

יעקב Jacob

חנן To shew favour

יוחנן Joannes, Gratiofus

צחק To laugh

יצחק Isaac

הוה To be, to exist

יהוה *Jehovah.*

Sometimes common nouns are formed in the same manner.

לקט To gather

ילקוט A knapsack

נשף Darkness

ינשוף The bird of night

צהר To shine

יצהר Oil.

, Post-

Postfixed forms Patronymics, names of nations, and ordinal numbers. By affixing η or η they become feminine.

עברי Hebraeus

עברית }
עבריה } Hebraea

מצרי An Egyptian.

The addition of η constitutes the feminine of ordinal numbers.

ראשון First

שני Second

שלישי Third

רביעי Fourth

חמישי Fifth

ששי Sixth

שביעי Seventh

שמיני Eighth

תשיעי Ninth

עשירי Tenth.

ה

Nouns formed by ה final, are commonly of the feminine gender.

אהב	To love
אהבה	Love
פחד	To fear
פחדה	Fear
עול	To be unjust
עולה	Iniquity
עלם	To hide, to conceal
עלמה	A virgin
חלק	To divide into shares
חלקה	A share, a portion
ברך	To bless
ברכה	A blessing
לבן	To be white
לבנה	The moon
אבד	To lose, to perish
אבדה	A lost thing
שאל	To ask
שאלה	A petition
חכם	To be wise
חכמה	Wisdom.

Examples

*Examples of Nouns having a Servile Letter
both prefixed and affixed to the Root, as
also ׀ and ׀ inserted.*

גלל	To roll
מנלה	A volume
חתה	To terrify
מחתה	Destruction
זמה	To plot
מומה	A wicked device
הלל	To praise
תהלה	Praise
פלל	To pray
תפלה	Prayer
סלל	To raise
מסלה	A high-way
חלל	To bore
חחלה	A beginning
אור	To shine
מאורה	A den *
וזז	To move
מוורה	A door-post

צוק

* ׀ Privativum.

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אהבה	Love
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Examples

Examples of Nouns having a Servile Letter both prefixed and affixed to the Root, as also ו and י inserted.

גלל	To roll
מנלה	A volume
חתת	To terrify
מחתת	Destruction
זמם	To plot
מומה	A wicked device
הלל	To praise
תהלה	Praise
פלל	To pray
תפלה	Prayer
סלל	To raise
מסלה	A high-way
חלל	To bore
תחלה	A beginning
אור	To shine
מאורה	A den *
וּז	To move
מזורה	A door-post

צוק

* מ Privativum.

צוק To straiten

מצוקה A strait

שוב To return

משובה A turning back

רוב To strive

מריבה Contention

לוצ To mock

מליצה Interpretation

בון To know, to consider

חבונה Understanding

נום To slumber

חנומה Drowsiness

חסה To fly to

מחסה A refuge

סתה To hide

מסתור A covert.

Nouns of four or five letters, mostly consonants, are formed by doubling one or more of the radicals, and frequently represent rapidity, or repeated motion.

i. By

1. By doubling the two first radicals.

קדקד	The scalp, from	קדר
גלגל	A wheel,	גלל
עפעף	An eye-lid,	עפף

2. By doubling the second.

הניג	Meditation,	הגה
ונוג	Fornication,	וגה

3. By doubling the third.

שאנן	Quiet,	שאן
רענן	Green,	רען
חכלילור	Redness,	חכלל

Doubling the two first, and inserting ו

שעשוע	Delight,	שעה
העחוע	Error,	תעה

The second and third.

חלקלק	Slippery, from	חלק
חמכפך	Forward,	חפך
ארמדם	Red,	ארם
צאצא	Offspring,	יצא

Nouns compounded, or of foreign extraction, sometimes consist of four or five radical letters.

ולעף	A storm
עכבר	A mouse
ברזל	Iron
פרדס	A garden
צפרדע	A frog
ארגמן	Purple.

Nouns

*Nouns of one Syllable, and two Letters, from
Imperfect Verbs.*

חם	Hot, heat
חם	Perfect, integrity
עם	People
ים	The sea
אם	A mother
גב	Gibbous
חג	A festival
צר	A fide
פז	Fine gold
צה	White
רך	Soft
יך	Pure
מל	Dew
קל	Light, not heavy
מף	A little child
תף	A drum
גן	A garden
כף	The hollow of the hand
סף	A threshold, a cup
מר	Bitter

בר Clean

קר Cold

כרם A wine-press

פת A morsel

שר The navel

לב The heart

הל A heap

חן Grace

חץ An arrow

כל All

חך Palate

שן A tooth

גם A standard

עת A season

עו Strength

צל A shadow

קן A nest

קץ The end

דב A bear

חק A statute.

CHAPTER XIX.

Of Numbers.

THE Cardinal Numbers are

אחד M. One

אחת F.

שנים M. Two

שתי F.

שלושה M. Three

שלוש M.

שלוש F.

ארבעה M. Four

ארבע F.

חמשה M. Five

חמש F.

ששה M. Six

שש F.

שבעה

שבעה M. Seven

שבע F.

שמונה M. Eight

שמונה F.

תשעה M. Nine

תשע F.

עשר M. Ten

עשרה F.

עשרת F.

עשרים Twenty

שלשים Thirty

ארבעים Forty

חמשים Fifty

ששים Sixty

שבעים Seventy

שמונים Eighty

תשעים Ninety

מאה One hundred

מאתים Two hundred

שלוש מאות Three hundred

אלף A thousand

אלפים

אלפים	Two thousand
שלוש אלפים	Three thousand
שלשים אלף	Thirty thousand
רבא	Ten thousand
רבאתים	Twenty thousand
שלוש רבאות	Thirty thousand, or three ten thousands.

For the ordinal numbers, from two to ten, see page 245.

The Ordinals above ten do not differ from the Cardinals, and are expressed in this manner,

אחד עשר	One and ten,	The 11th
שנים עשר	Two and ten,	The 12th
עשרים ואחד	Twenty and one,	The 21st.

The Jews employ also the letters of the alphabet to express numbers, in the same manner as the Greeks and Romans; but this practice is chiefly confined to the writings of the Rabbies and of the Masorites.

To

To the twenty-two common letters of the alphabet, the five finals are added, making in all twenty-seven, which are divided into three classes, consisting of nine each. The first class represents Units, the second Tens, the third Hundreds, in this manner:

א	1	י	10	ק	100
ב	2	כ	20	ר	200
ג	3	ל	30	ש	300
ד	4	מ	40	ת	400
ה	5	נ	50	ך	500
ו	6	ס	60	ם	600
ז	7	ע	70	ן	700
ח	8	פ	80	ף	800
ט	9	צ	90	ץ	900

In joining Hebrew letters to denote numbers, it must be remembered, that the letter of the highest numerical value is placed first on the right hand, before the letter of less value, contrary to our method of calculation by figures, according to which, the value of a figure increases towards the left and diminishes towards the right.

Stands for ten, ב for two. Placed thus

they signify 12, ל 31, צ 93, ק 105, 266.

The number 15 should be represented by י but, because these letters constitute part of the word יהוה the letters ו or 9 and 6, represent 15, to prevent, as the Jews allege, the profanation of the peculiar name of God. For the same reason, ו 9 and 7, is used instead of ו 10 and 6, to express 16.

An acute accent above any one of the first nine letters, multiplies its value by a thousand, א 1000, ב 3000; though sometimes the number of thousands is represented by a common letter prefixed to a doubly accented א.

ב 2000

ח 8000

KK

If

If hundreds are added, the accented Aleph is omitted.

בק 2100

דש 4300

אנפב 1782.

As the pages and the chapters of printed Hebrew Bibles, are generally marked with letters for numerical signs, it is proper that the learner be acquainted with this method.

Let him also attend to the following observation :

Keri and *Chetib*, the one derived from קרא *to read*, and the other from כתב *to write*, are terms frequently used by Jewish authors, to express the difference between the reading of the manuscripts, and that of the printed copies of the Old Testament. The *Chetib* is the word adopted in the text, and is marked with a small circle above it, which refers to a different reading in the margin, named the *Keri*, commonly distinguished

tinguished by the letter *Koph* below it, and sometimes written in Rabinical characters.

CHAPTER.

Let him also attend to the following observation :

Kaph and *Chaph*, the one derived from *ק* to read, and the other from *כ* to read, are terms frequently used by Jewish authors, to express the difference between the reading of the manuscripts, and that of the printed copies of the Old Testament. The *Chaph* is the word adopted in the text, and is marked with a small circle above it, which refers to a different reading in the margin, named the *Kaph*, commonly distinguished

C H A P. XX.

*List of Adverbs, Prepositions, Interjections,
and Conjunctions.*

IT is impossible, in any table, to assign the precise meaning of Adverbs. As they limit and qualify verbs, their sense is chiefly to be gathered from the general turn of the sentences where they appear.

אי איה	}	Where?
איכר		
איפוא איפר		
אן אנה		Whither, where?
מאין		Whence?
פא פה		Here, hither
מפרה מפר		Thence, hence
הנה	}	Here, hither
הלום		
שם		There

משם	Thence
מבית	} Within
פנימה	
חוץ	Without
מעלה	Above
מלמעלה	} From above
מעל	
מטה	Below
אחור	Backward
מתי	When?
עד-מה	} How long?
עד-אן	
עתה	Now
מחר	To-morrow
יוםם	By day
אתמול	} Yesterday
תמול	
שלשם	The day before yesterday
מלפנים	Before this time
תמיד	Constantly
עד-אם	} Until
עדימי	
טרם	Before that
מהר	Quickly
אז	Then

האם Is it so?

חלל Is it not?

אך How?

מדוע Wherefore?

למה Why?

כמה How many, how often?

כן So

אכן Truly

אך Yes, surely

אולם } Certainly

אמנם }

אין }

לא }

בלי }

Not

אל Do not

פן Left

אולי Perhaps

ריקם In vain

שורה Vainly

חנם Without a cause, unde-
servedly

יאודית Like a Jew

יחד } At once, together

נחדו }

רק Only

רק } Only
אך }

בלעדו Except

יותר Rather

מאד } Much
רב }

אף-כי How much more? Aff.

אף-כי How much less? Neg.

אט Slowly

מעט By little, scarcely

כמעט Almost, as little

כאין Almost, scarce any, if
not

כן } So
כה }

כמרבן Just so *

בכה In such a way

אחת Once

שנית Twice, secondly

שלישית Thrice, thirdly.

Pre-

* The syllable *מו* is often expletive.

Prepositions.

אל אלי *	To
אצל	At, near to
עד עדי	Even to
נגד	Before, over against
נכח לנכח	Over against
לעמדת	} Over against, opposite to
מול	
ממול	
בין	Between
מן מני מ	From, than, in comparison of, away from
לפני	Before. <i>Litt.</i> at the face
על עלי	Upon, above
סביב	Around
עבר	On this side
מעבר	Beyond, over
חלאר	Beyond
אחר אחרי	After
תחת	Under, for, instead of

בולל

* Is often added to prepositions and adverbs, *Euphoniae Causa*.

בגלל	}	Upon account of, be- cause of
למען		
מפני		
על		
חלף	}	For, instead of
בעד		
כפי		According to
לפי		At, near by
בעבור		Because
עם	}	With
את		
עמד		
כל בלי	}	Without, unless
בלא		
בלעדי		
בלתי		
מבלי		
לבד	}	Besides, only.
מלבד		
וולת		

The letters **ל כ ב** are called *inseparable Prepositions*, or *Prepositives*.

L l

ב In,

ב *In, כ according as, like, ל to, for, at, מ from.*

There is only one inseparable post-positive, ה *towards*.

סדומה	Towards Sodom
ארצה	Towards the earth
לזר	Towards Luz.

Conjunctions.

אף גם	Also
ו	And
*ש	Which, who
אם	If
כי אם	But,
אם לא	If not
אלו לו	If
לולא	Unless
אך	But

אכל

* A contraction for אשר

אבל But, nevertheless, notwithstanding

אולם Nevertheless

גם כי Even though, though it should be so

או Or

כי For, because

יען כי	}	For which cause
יען		
עקב		
יען אשר		
עקב אשר		

לבלתי Not

לכן	}	Wherefore, upon which account, therefore
על כן		

Interjections.

הא הנראה הן	Lo! Behold!
נא אנא בי	Prithee, I pray
הוי אוי	Wo, O! Alas!
אללי	Woes me!
חלילה	God forbid!

חאח חאח Irony or laughter
 הבא הבא Come now! Go to!
 אוי אוי } O that!
 אחלי }
 אמן Surely, be it so.

Prepositions assume the affixes. י Is often inserted betwixt the preposition and the pronoun, to soften the sound.

עמי To me
 עלי Upon me, towards me
 עליך To thee
 חתיהם Under them.

C H A P.

CHAP. XXI.

Of Syntax.

HEBREW Syntax enjoys the advantage of being extremely simple, and is free from the elliptical and irregular phraseology which often perplexes us in other languages. The words commonly stand in their natural order; and sentences admit of being translated into English, almost without any alteration of the arrangement. The chief exception is, that the nominatives very frequently follow their verbs, and the adjectives their substantives.

A substantive noun is often found alone in the body of a sentence, when it is neither a nominative to a verb, nor governed by a verb, and has no preposition or sign of case before it. In this situation, it frequently

quently indicates the instrument by which the energy of some principal verb of the sentence is exerted, and must generally be translated, so as to refer to this verb, with signs that express the ablative in Latin.

לשונם יחליקון

Their tongue (*i. e.* with their tongue) they flatter.

רצון תעשרנו

Favour (*i. e.* with favour) shalt thou crown him.

בן אבוא והכיתי את ארץ חרם

Left I come and strike the earth—curse, *i. e.* with a curse.

חגור חרבך על ירך גבור הודך והדרך

Gird thy sword upon thy thigh, O thou mighty, *in* thy glory and thy majesty.

והדרך

And in thy Majesty prosper, ride.

והדרך צלח רכב

The verb מלא signifies *to be full*, and, in Hiphil, *to fill*, we say, *A vessel full of water, Fill this vessel with water, Fill this granary with corn.* Were these sentences to be converted into Hebrew, the words *water* and *corn*, would want the signs of *and with*, and stand solitary.

ויאמר מלאו ארבעה כדים מים

And he said fill four casks *with* water.

ומלאתי את הבית הזה כבוד נאם יהוה צבאות

And I will fill this house glory, (*i. e.* with glory), saith Jehovah (God) of hosts.

והבית ימלא עשן

והבית ימלא עשן

And the house was filled smoke, (*i. e.* with smoke.

ס

עשן

The

The personal pronouns are often placed by themselves, the substantive verb to be supplied.

אני אל שרי

I God all-sufficient. Sup. *am.*

אמלל אני

I weak or sick. Sup. *am.*

כי לא אל חפץ רשע אתה

For not a God delighting in wickedness *art* thou.

Akin to this is another form of construction, in which the personal pronoun *אני* is conjoined with a substantive, without any verb, denoting a particular attachment in the person to what the substantive implies or expresses.

ואני תפלה

But I prayer, *i. e.* I am devoted to prayer.

אני

אני שלום

I peace, *i. e.* I am much inclined to peace.

The pronoun is often repeated after the relative by a pleonasm.

אשר תדפנו רוח

Which the wind driveth *it* away.

אשרי הגבר אשר תיסרנו יד

Blessed is the man whom thou shalt chasten
him, O Jehovah!

The same construction derived from this source, sometimes occurs in the Greek of the New Testament.

Και κραζει φωνη μεγαλη τοις τεσσαρεσιν αγγελοις οις εδοθη αυτοις
αδικησαι την γην και την θαλασσαν.

And he cried with a loud voice to the four
angels *to whom* it was given *to them* to
hurt the earth and the sea.

Μετὰ ταῦτα εἶδον καὶ ἰδοὺ ὄχλος πῶλος ὃν ἀριθμεῖσθαι αὐτοὶ
 οὐκ ἔδυνάμην.

After these things I looked, and behold a great multitude, *which* no man could number *it*.

A verb generally agrees with its nominative in gender, number, and person.

Sometimes, however a plural nominative is joined to a verb singular.

בראשית ברא אלהים

In principio creavit Dii,

In this case, ברא is to be considered as the radical term, before or behind which any nominative may be placed, itself remaining indeclinable, as,

I loved, Ye loved, They loved, Loved be them? In all these instances, *loved* is invariable.

פקד אנחנו and פקד אני may be said with as great propriety as פקדתי and פקדנו only the last is more frequently used.

Words that express dominion, dignity, majesty, are commonly put in the plural.

אלהים Gods אדונים Lords

בעלים Husbands, masters.

Though, at the same time, they may have a verb, noun, or affix singular.

כי בעליך עשך יהוה צבאות שמו וגאלך קדוש
ישראל אלהי כל הארץ יקרא

For thy Maker is thy husband, Jehovah (God) of hosts, his name, and thy Redeemer the Holy One of Israel, God of all the earth shall he be called.

In this sentence, though עשך בעלי and גאל be plural, yet יהוה the affix *his*, *his* Redeemer, קדוש *the Holy One*, and the verb יקרא

ישר *be shall be called*, are all in the singular number.

An adjective singular is sometimes joined to a substantive plural.

ישר משפטיך Right are thy judgments.

Collective nouns, or nouns singular, that comprehend many individuals, may have an adjective, participle, or verb plural.

עם ראים *עם שמחים*
Populus laetantes, Populus videntes.

אשרי העם יודעי תרועה יהוה באור פניך יהליכון

Happy the people who know the joyful sound, O Jehovah, in the light of thy countenance shall they walk.

Though *העם* be singular, yet the participle *יודעי* and the verb *יהליכון* are plural.

Two or more substantives singular may have a verb, adjective, participle, or possessive affix plural.

תבל ומלאה אתה יסדתם

The world and its fulness, thou hast founded *them*.

חבור וחרמון בשמך ירגנו

Thabor and Hermon, in thy name (they) shall rejoice.

Property or possession is represented by the sign of the dative, the verb being omitted.

כי לי כל חיתו יער

For to me—every wild beast of the forest.

לך יום ולך לילה

To thee—the day, and to thee—the night.

לך שמים אף לך ארץ

To thee—the heavens; also to thee—the earth.

Such phraseology corresponds to the Latin rule, *Est pro habeo, Tibi dies, et tibi nox, &c.*

Before substantive nouns often appears redundant, corresponding to the dative of the thing, in such Latin phrases as these, *Erant auxilio mihi, Est mihi voluptati.*

איכרה היתה לזונה קרירה נאמנה

How is she become an harlot, the faithful city?

Quomodo facta est meretrici civitas fidelis?

והיה החסן לנערת ופעלו לניצוץ ובערי שניהם יחדו ואין מכבה

And the strong man shall be tow, (for tow) and his work a spark (for a spark), and they shall burn both together without a quencher.

ביום ההוא יהיה צמח יהודה לצבי ולכבוד ופרו
חארץ לגאון ולתפארת לפלישת ישראל

In that day shall the branch of Jehovah be
for a beauty, and for a glory, and the
fruit of the earth for excellency and or-
nament, to the escaped of Israel.

ויהי יהודה לי לאלהים

Eritque Jehovah mihi Deo.

ויהי האדם לנפש חי

Factusque est homo animae viventi.

Instances of variety or irregularity in the
use of the past and future tenses frequently
occur. These are apt to embarrass at first,
but practice will render them easy and in-
telligible.

Whatever happens by custom, habit, or
the course of nature, is commonly expres-
sed in the future tense.

בְּתוֹרַת יְהוָה יִתְחַדֵּשׁ

In the law of Jehovah he will meditate,
i. e. it his constant practice to do so.

נֶאֱדָר חֲשׂוֹן עַל אֲפִיקוֹן מִים בֶּן נֶפֶשׁ חֲשׂוֹן אֵלֶיךָ
אֱלֹהִים

As the hart crieth for (*Litt.* shall cry for)
streams of waters, so shall my soul cry
for thee, O God!

Speaking of God, Job says, chap. ix. 11.

הֵן יַעֲבֹר עָלַי וְלֹא אֶרְאֶה וְיִחַלֵּף וְלֹא אֲבִין לוֹ

Behold he passeth over me, and I see him
not; he turneth again also, and I under-
stand him not.

All these verbs, in the original, are in the
future tense.

The letter ׀ before the perfect, often con-
verts it into a future, and, before the future,
converts it into a perfect tense, bearing, in
this

this character, the title of *Vau conversi-*

מחזיק *

ויאמר אלמים יחי אור ויחי אור

And God said, let light be, and light was,
Litt. and God shall say, &c.

ושמרת את חקיו ואת מצותיו

And thou shalt keep his statutes and com-
mandments, *Litt.* And thou hast kept,
&c.

The word *אנ* has frequently the same ef-
fect of changing the future into the per-
fect.

אן יבדיל משה שלש ערים בעבר הירדן מזרח
שמש

Then Moses set apart three cities on this
side Jordan, towards the sun-rising.

N n

The

* This promiscuous use of the preterite and future
appears to me very inexplicable. After all my research
I have found no satisfactory account of it.

The verb **יבדיל** is in the future tense.

ואז ישיר משה ובני ישראל את השיר הזה
 And then didst cause it to take root.

Then sung Moses and the sons of Israel
 this song.

ישיר Is in the future tense.

Verbs often have after them nouns derived from the same root with themselves.

מה לכם אחם משלים את המשל הזה

Why do you use this proverb?

משל A proverb, a parable, a sententious saying

משל To speak or use such a saying.

וטאטאחיה במטאטא השמר

And I will sweep it away with the sweeping or besom of destruction.

And thou didst cause it to take root.

Et fecisti ut radicaret radices suos.

שׂוּשׁ sometimes also signifies to eradicate.

In the same manner, שׂוּשׁ in Hiph. הוֹרִישׁ signifies to put in possession, or to expel from a possession.

רָשָׁן To remove ashes, to cover with ashes, to fatten, to reduce to ashes.

The verb *to skin*, in our own language, has opposite significations.

לָּאֵין דִּין עִי וְאֵבִיּוֹן

He judged the judgment (the cause) of the afflicted and the indigent.

רִיבָה רִיבִי

Plead my pleading, i. e. my cause.

As if we said,

Contende contentionem meam.

As

As synonymous nouns are sometimes placed together, the first, *in statu regiminis*, to express the superlative degree; so a noun and verb, of nearly the same signification, are frequently conjoined, to convey an idea of something complete and entire.

Of Peculiar Idioms, and Compound Words.

וְהָאֲדָמָה וְהָאֲרָצָה שְׁמָמָה

In the chapter concerning nouns in construction instances were given of some beautiful peculiarities of expression, for which the Hebrew is distinguished. It will not be improper to add some more specimens in this chapter.

The word *שָׁמָּה*, is often placed in relation, as related to, connected with, or by the substantive which follows.

CHAP. I. In the genitive of position.

The word *שָׁמָּה*, is often placed in relation, as related to, connected with, or by the substantive which follows.

A son of twenty years
A man twenty years old
A son of the bow
An arrow

As synonymous nouns are sometimes placed together, the first, in Latin *regimus*, to express the superlative degree, is a noun and verb, of nearly the same signification, are frequently conjoined, to convey an idea of something complete and entire.

C H A P. XXII.

Of Peculiar Idioms, and Compound Words.

וְהָיָה כִּי יִשְׁמַע בְּנֵי יִשְׂרָאֵל

IN the chapter concerning nouns in construction, instances were given of some beautiful peculiarities of expression, for which the Hebrew is distinguished. It will not be improper to add some more specimens in this chapter.

The word בן *filius*, is often placed in regimen, as related *to*, connected *with*, or produced *by*, the substantive which follows it in the genitive of position.

בן עשרים שנה A son of twenty years
A man twenty years old
 בן קשת A son of the bow
An arrow

*Sons of Belial, or of the
worthless*

Men of base character

*The son of my floor
Grain when threshed*

*Sons of the burning coal
Sparks*

The sea-shore

It is to be expected that a very antient and primitive language, spoken at a period when society was neither corrupted nor embellished by art, would be exceedingly simple, but, at the same time, highly figurative and metaphorical. It is probable also, that it would borrow its images not merely from the grand objects of nature, but from those with which men are most familiarly acquainted, such as, from the parts and members of the human body, or from the instruments and occurrences of rural life.

The following idioms may serve to illustrate this observation.

וּשְׁנֵי שָׁרָף **A tongue of fire***
Flame

וּשְׁנֵי שָׁרָף **The tooth of a rock**
sharp-pointed rock, a

וּשְׁנֵי שָׁרָף **The lip of the sea**
The sea-shore

וּשְׁנֵי שָׁרָף **A sword of mouths**
A two-edged sword
 וּשְׁנֵי שָׁרָף **Who shall give?**
O that!

וּשְׁנֵי שָׁרָף **His glory are men of sa-**
mine
The men in whom he glo-
ried are famished

וּשְׁנֵי שָׁרָף **A man of God**
A pious or inspired man, a
prophet

* Acts ii, 3. Cloven tongues, as of fire, i. e., divided flames.

קול יהוה The voice of Jehovah
The thunder

רוח יהוה The breath of Jehovah
The wind

עון עקבי The iniquity of my heels
The violence of those who
unjustly pursue or perse-
cute me *

יד שאול The hand of the grave
The power of the grave

שנות ימין עליון The years of the right
hand of the Most
High

Past times, in which the
Almighty had given sig-
nal displays of his power

לב ימים The heart of the seas
The middle of the sea

עפתי

* Psalms xlix. 5. I mention this only as a probable
meaning, for the expression is very obscure.

עַמְּתֵי שָׁחַר The eye-lids of the morning

אֶת־בְּרֵית הַיּוֹם The first dawning of the day

דֶּם עֵנָב The blood of the grape
Red wine.

אֲנִי הוֹלֵךְ בְּדֶרֶךְ כָּל הָאָרֶץ

I go the way of all the earth.

וַיִּשְׁכַּב עִם אֲבוֹתָיו

And he slept with his fathers.

We meet with few compound words in Hebrew, and, when they do occur, they exhibit little of that soft and musical coalition remarkable in similar words of the Greek, but rather resemble such combinations as the following, which frequently present themselves in English; *Sun-rising, hard-hearted, stiff-necked, bare-foot, dim-sighted, book-seller, fire-worker.*

Examples of Compound Hebrew Words.

אֲבֶרֶם Abram, *an eminent father*, compounded of אֵבֶר *father*, and רֵם *high*.

אֲבִירָהם Abraham, *the eminent father of a multitude*, compounded of the former word, and הֵם contracted for הַמִּון *a multitude*.

צֶלֶמֶת A deadly shade, comp. of צֶל *a shadow*, and מוֹת *death*.

יִשְׂרָאֵל Israel, *a prince of or with God*, comp. of י one of the Heëmantic letters, שֶׂר *a prince*, and אֵל *God*.

חֲפָרָה Moles, from חָפַר *to dig*, doubling the two last radicals, חֲפָרָה

בָּלִיעַל A worthless person, comp. of בָּל *not*, and יַעַל *to profit, to be of advantage*.

גִּאוּנִים Proud oppressors, comp. of גָּאָר *to be proud*, and יָנָה *to oppress, to afflict*.

תַּלְפִּיזֵר An armoury, *a place for hanging up weapons of war, a mount of observation, a high place for worship*.

The Rabbies, and writers of the Talmud, assign these different significations to this compound word, because they are at a loss whether they should derive it from *תלה* to hang up, and *פיר* acies, the edge or point of a sharp weapon, or from *הל* a heap, a mound of earth, and *פיה* ora, mouths, faces. The first is the most probable meaning.

C H A P I

C H A P. XXIII.

Concerning the Investigation of the Radical Word.

THAT the Primitives, in the Hebrew and other Eastern languages, may be found with facility, it is necessary to be well acquainted with the division of the letters into *radical* and *servile*, because these last must be rejected before the root appear.

If the root consist of pure radicals, commonly *three* in number, it is easily found, and as easily divested of the serviles which attend it. But, as the servile letters may also constitute roots, it is sometimes a matter of difficulty to distinguish when these letters ought to be considered in their *radical*,
cal,

cal, and when in their *servile* capacity. This difficulty is increased in the verbs denominated *imperfect*; for, in some of their parts, either by contraction or commutation, these verbs lose sometimes one, sometimes two of their radical letters, which must be restored to their place, before the root can be exhibited in its true form.

The learner must therefore endeavour, by frequent practice, to acquire a dexterity in discovering the radical letters, in divesting them of their *serviles*, and in restoring them where they are lost by the abbreviated flexions. This exercise is the more necessary, as, in almost all lexicons, the words are arranged according to the alphabetical order of the roots. These are commonly printed in a larger character, and have below them their derivatives, as children and descendants. By this plan, neither the signification of any verb, nor of any noun derived from it, can be found, till its root be investigated and determined.

The

The following directions will be found useful in the investigation of radical words.

The chief things to be attended to are, What letters are commonly servile, either in nouns or verbs; in what part of the word they most generally appear; and what is the most probable conjecture to be formed, in order to restore such radicals as are lost by the abbreviated flexions.

The servile letters in nouns* are such as form the feminine gender, and the plural terminations, the prefixes, including the signs of the cases, the heemantic letters, and the possessive pronouns or affixes.

The servile letters in verbs are the personal prefixes and postfixes, formerly named the *pronominal serviles*, the characteristics of

* Under this title are included not only substantives, adjectives, and participles, but also infinitives, when used as nouns or as gerunds.

of the different forms, and the verbal af-
fixes.

, and , whether inserted in nouns or
verbs must be rejected in the investigation
of the root.

As the serviles generally appear in great-
est number at the end of words, the most
proper method of discovering the root
seems to be this :

Begin from the left hand, remove the
serviles as you go along, retain the pure and
the supposed radicals, reject the inserted ,
and , restore or commute the radicals lost by
abbreviation ; and, finally, reject the pre-
fixes.

Direc-

Directions for finding the Root, and for restoring the deficient Radicals.

I. If, after rejecting the serviles, three pure radicals remain, you may conclude these to be the root.

II. If only two remain, as is the common case in abbreviated roots, prefix to these either ; or , or insert , betwixt them, or postpone ך, or double the second.

For the sake of brevity, in pointing out the serviles to be rejected, I shall use the words *a capite*, when they are to be removed from the beginning of a word, *a medio*, when from the middle, and *a fine*, when from the end ; or these abbreviations, *a cap.* *a med.* *a fin.*

R. Placed before a word intimates that it is the root.

Examples.

Examples.

פקד a med. ו—a cap. א—R. פקד

מפקידים a fin. ים—a med. —a cap. מ—

R. פקד

לשבתי a fin. תי—a cap. ל—*inde* to
which prefix י—R. ישב

יפול a med. ו—a cap. —*inde* פל to which
prefix נ—R. נפל to fall.

הקימוני a fin. וני—a med. —a cap. ה—
inde קם which may be supposed to be a
root of two letters in the third person sin-
gular of Kal; but, according to the com-
mon opinion of grammarians, ו must be
inserted to place the root in the infinitive
קום See pages 205, 206.

גלו a fin. ו—or commute the ו into ה—
inde גלה

מסביר a fin. ה—a cap. מ—R. סב or סב

יכו a fin. ו—a cap. י—Remains only כ to which prefix נ and postfix י—inde R. נכר to strike.

That the learner may have this subject fully before him, and be accustomed to an expeditious investigation of the radical term, I have annexed the following table, which contains an analysis both of nouns and verbs according to the doctrine and rules above laid down.

Example of the Mode of investigating Roots in Hebrew Words, both Nouns and Verbs.

משפטיך *Thy judgments*, a fin. ך final possessive affix, י sign of the plural masc.—a cap. מ heëm.—R. שפט to judge.

כהני *His priests*, a fin. י poss. affix, י sign of masc. plur.—R. כהן to serve in a public office, either sacred or civil.

למזמור

וּלְמוֹנְחִים *And for comforters*, a fin. ים term. plur. masc.—a cap. מ heëmantic, ל pref. of the dative, ו conjunction—R. נחם *to comfort*.

יִנְחֶמְנִי *They shall comfort me*, a fin. נִי verbal affix—a cap. י prefix—R. נחם

וּמִשְׁעֶנְתְּךָ *And thy staff, prop, or support*, a fin. ך poss. affix, ת term. fem.—a cap. מ heëmantic, ו conj.—R. שָׁעַן *to lean upon*.

וּתְפַלְּטֵם *And thou didst deliver them*, a fin. מ poetic verbal affix—a cap. ת perf. and ו convers.—R. פָּלַט *to rescue, to deliver*.

וַיִּשְׁעֵם *And he saved them*, a fin. מ verbal affix—a med. י commute ו into י—reject, a cap. י personal, and ו convers.—*inde* R. יָשַׁע *to save*.

תְּחַחֲסֵךְ *Thou shewest thyself merciful*, a cap. חת char. Hithpahel—R. חָסַד *mercy, compassion*.

הוֹדִינוּ *We give thanks, or we confess*, a fin. נו perf.—a med. י—a cap. ו commutable, and

and ה char. of Hiphil, remains only ה to which prefix י and postfix ה—inde ידה in Hiphil הורה *confiteri*. There are few so difficult as this.

מסחולל *Thou exaltest thyself*, a med. י transpose ת and place it before ס—reject a cap. מת—the word is in the participle Hithpahel of the root סלל *elevavit*.

אשר תאר יואר *He whom thou cursedst shall be cursed*, אשר pronoun radical, תאר a cap. ת perf.—R. אר a contraction for ארר *maledixit*. יואר a cap. י and י perf. It is the third person singular masc. of Hiphil.—R. אר See p. 211. l. 3.

ממסגרותיהם *From their close places or confinements, e claustris suis*, a fin. הם poss. affix, י expletive, ות term. plur. fem.—a cap. מ heëmantiç and מ prefix, remains the root סגר *to shut up*. In this word there are three pure radicals, and seven serviles, of which two are before, and five behind the root.

סמיעצותיהם

ממועצותיהם *From or by their own coun-*
sels, a fin. ותייהם as above, commute י into
—a cap. מ heëmantic and מ prefix—*inde* R.
עץ *to consult, to advise.* This word has
only two pure radicals, and eight serviles.

בשערים *In the gates*, a fin. ים term. plur.
masc.—a cap. ב prefix—R. שער *a gate.*

מעשיה *Her works*, a fin. ה fem. poss. af-
fix, י sign of masc. plural—a cap. מ heëm.
—R. עשה *fecit.*

בנית *Thou buildest*, a fin. ה personal, י
commutable into ה—*inde* בנה *to build.*

ביתך *Thy house*, a fin. ך—R. בית *domus.*

מלאכתך *Thy work, service, labour*, a fin.
ך poss. affix, ה fem. term.—a cap. מ heë-
mantic—R. לאך *to work, to serve*, מלאכים
Angels, the messengers and servants of God.

Speci-

*Specimens of the Investigation of the Root
in other Languages beside the Hebrew.*

The investigation of roots is not peculiar to the Hebrew, but common to all languages, and is of singular advantage, if we would attend to accuracy and propriety of writing.

In such languages as do not admit of the distinction between radical and servile letters, the following may be observed as general rules for reducing words to their first principles. Let that part of the word which remains unvaried be considered as the radical term, and let the changes of termination be disregarded, or cut off. Compound words must be resolved into their component parts, and the prepositions excluded. In these words which seem reducible to Hebrew roots consisting entirely of consonants, the intermediate vowels employed

ployed for their enunciation, are not to be considered as essential, or as constituting a part of the root.

An universal rule, to be constantly attended to in tracing radical words, is the one formerly mentioned: *Literae ejusdem organi facile inter se commutabiles. i. e.* "Letters pronounced by the same organ of speech, may easily be substituted for one another." From this circumstance letters have been divided into Labials, Dentals, and Gutturals.

Labials	in Hebrew, כ פ ב
	in Greek, κ β φ
	in Latin and } p b f or ph
	English } or v.

Dentals	in Hebrew, ט ד ת
	in Greek, τ δ θ
	in Latin and } t d th.
	English, }

Gutturals

Gutturals in Hebrew, כ פ צ ת
 in Greek, κ γ χ
 in Latin and } c k g ch.
 English, }

By careful attention to the various changes and mutual substitutions of these letters, the learner will make a rapid progress in tracing words to their ultimate etymologies.

The following instances, amongst many that might be given, will serve to illustrate these observations, and shew how words of different languages may be traced to a Hebrew original.

In all the inflections and derivatives of *טַפַּח*, the radical part is *טַפ*, probably from *תַּפ* *tap*, to strike, to beat. Hence *tap*, in English, is used in the same sense. The word is derived from the sound produced by beating.

In

In *capio*, and all its derivatives or changes, the radical part remains *cap*, from כָּפַח *capb*, or *cap*, the hollow of the hand. Hence, to take in the hand, to bold. Inde, *captivus*, *cavus*, and many more.

חָצַרְתִּי, to carve, to engrave. The radical consonants are, חָצַר from חָצַר to cut, to engrave in wood or stone.

בְּמָרָא, בְּמָרָאִי, R. בְּמָרָא, from בְּמָרָא a high place.

פָּרָהּ, to endow, פָּרָהּ dower, paraphernalia, all beside the dower.

עִידָא, video, R. יָדָא ido, to know.

אֵין ain, not. Hence the negative particle in; inimicus, imprudens.

‘Hdorn voluptas, ‘ndior suavior, ‘adw ‘andara placeo, may be derived from עָדָן oden, oblectare se, voluptas, deliciae, Eden.

Q 9

Suf-

Suffetes, Carthaginian magistrates, a Punic or Phoenician word, generally thought to be derived from שופט *suffetim*, judges.
R. שפד to judge.

Σημα, σημαίνω, to point out, to distinguish, from שם *sem*, any mark of distinction, a name. Persons of distinction, or of renown, are called in Hebrew אנשי שם *Men of name*.

כד *cad*, a cask or barrel. Inde *cad-us*.

מד *mad*, a measure. Inde *modius*, *modus*, *moderor*, &c.

Commotion—reject the preposition and termination, remains *mot*, from מוּעָה *moveo*, *motum*.

Mixture—*mixture*, *misceo*, מִיּוּגָה, radical consonants מוּג, from מִיּוּגָה to mix.

*sepber, to count, to write. Inde to
cypher, to use a particular mode of writing;
cybers, instruments of numbering.*

The resemblance between the following
words, both in sound and sense, is strongly
marked.

Ab, abbut, abbot

Auil, evil, folly

Gae, gay

Gibbē, gibbous

Dum, to be silent

Hul, to howl

Dema, δεμας, like

lin, wine, vinum

Agr, αγρα, congrego

Saraz, to multiply, to increase,

σος a heap

Avé, to desire, aveo

Lai, to hide, lateo

Dik, a mound, a fortification,

a dyke

Obed, to labour, to serve, obedio

עבר *Obr*, over

אבס *Abas*, to be fat, *obesus*

קבל *Cabel*, a rope, a chain, a cable

ש *Sac*, *saccus*, sackcloth

מר *Mar*, bitter, *amarus*

פרא *Phera*, wild, fierce, *ferus*, *ferae*

שקוי *Succui*, *succus*, juice, moisture

קרא *Kara*, to cry, to crow

קער *Keder*, a horn

לפיד *Lapid*, *lamp*.

קער *Keder*, the calf; hence *Cadmus*.

man from the calf, who introduced the He-

This table might be greatly enlarged: I have only adduced these as specimens of the close connection which many languages may have with each other, and to prove how far the Hebrew insinuates itself into them all, by being derived from one common stock. The reader, if he has inclination, may find frequent opportunities of employing himself in this exercise, both for amusement and improvement.

מנח אבס, or as it is in the Chaldean

מנח אבס, i. e. the father or inventor of

Specimen

עבר אבר, over

עבר אבר, to be fat, obfus

Specimen of Additions to the foregoing

עבר אבר, to be fat, obfus

עבר אבר, bitter, amarum

עבר אבר, a prince, an honourable man;

hence Sir, Sire, Sieur.

עבר אבר, to cry, to caw

עבר אבר, to collect, assemble; hence cal-

culate, call, &c.

קדם Kedem, the east; hence Cadmus, a

man from the east, who introduced the He-
brew or Phoenician characters, into Greece.

עבר אבר, a hole in pit; hence bore, busy,

burrow, and to wound

עבר אבר, Boorémith; hence the Greek πυ-

ραμίδος, a pyramid, the Hebrew

word signifying the cave of death, or a

cave for the dead.

עבר אבר, Abash, or as it is in the Chaldaic,

עבר אבר, abashla, i. e. the father or inventor

of

The last words may more properly be of fire; hence *Donde*, *Donde*, the Greek name of Vulcan. The term Vulcan is most probably derived from the Hebrew name *Tubal* in *Tubal*, the first part, *Tubal*, being easily softened into *Vul*. The name *Vulcan* evidently appears to be of Hebrew origin. The character given by Moses of this person is a farther confirmation of this conjecture.

The passage in the original is as follows:

Genesis iv. 22.

וַיְהִי כִּי יֵלֶד אֶת חַבְלָקַן לְמֹשֶׁה כָּל חַרֵּשׁ
וְיִשְׁתָּה לְמֹשֶׁה

English Translation:

And Zillah, she also bare Tubal-Cain*, an instructor (margin, whetter) of every artificer in brass and iron.

The

* So the word is deformed by the Masoretic pointing, which also converts *קורש* *Kores*: Cyrus, into *Coresh*, to the obliteration of all etymology.

The last words may more properly be rendered, *The polisher of every useful work in silver and iron*, which may signify that he was the first who invented or practised the art of smelting these metals, and by fire converting them into instruments of the highest utility to mankind. The name Vulcain given of Hebrew origin. The character given to *Inde detaj* a midwife; hence the designation of Ilithyia given to Juno Lucina, the goddess that presided at births, as mentioned in the *Camden Seculars* of Horace.

Genes. iv. 22.
Rite maturos aperire partus.

Lenis luxuria, tuere matres.

Sive tu LUCINA probas vocari

Seu genitalis. —

Tapfar, by transposition *Satrap*, a Persian word for a general or governor. See Nahum iii. 17. *Satrapa*, *satrapes*.

Hamam, to be warm; hence *Humms*, hot-baths, an Arabic word brought from Turkey.

to the obliteration of all etymology

מֶרֶץ *Tereph*, prey, food caught in hunting; hence מֶרֶץ מֶרֶץ, to feed, to nourish, food.

חֶבֶל *Tebel*; hence *tabula*, table, any flat surface; used also to express the habitable world.

כַּפֵּל *Cupel*; hence couple.

צֹק *Tsuk*, signifies to confine, straiten; hence choak, check.

מֶר מֶר *Mur*, myr; hence Æolic *μύρρα*, Lat. *myrrha*, Eng. myrrh, Lat. *amarus*, bitter.—“ Myrrh is a vegetable production, “ of the gum or resin kind, issuing by incision, and sometimes spontaneously, from “ the trunk and larger branches of a tree “ growing in Egypt, Arabia, and Abyssinia. “ Its taste is bitter, but its smell, though “ strong, is not disagreeable.” See Exod. xxx. 23. Psal. xlv. 9. Cant. v. 5. 13.

מָלַךְ *Milch*, signifies to wring or squeeze out; hence *milk*, and *mulgeo*, *mulctum*, to milk.

כָּעַל *Kelo*, signifies bending, inclining; hence the Greek *κοίλος* hollow, and the Latin verb *caelo* to engrave, to hollow, scoop out.

יָכַן *Tacan*, signifies to direct, regulate by weight, measure, or rule; hence *τεχνη*, *τεκτων*, *αρχιτεκτων*; whence, Eng. technical, architect, architecture, &c.

רָצַח *Tor*, signifies to divide, cut, cleave; hence, Greek, *τεωω*, to wound, Eng. to tear, tore, torn, also perhaps Greek *τριωω*, Lat. *terō*, *tritū*, Eng. trite, contrite, contrition.

יָשַׁב *Tberen*, signifies any thing settled or fixed; hence, Greek, *θενος* a footstool; also *θρονος*, Lat. *thronus*, Eng. throne.

The following derivations may perhaps appear whimsical or absurd to the enemies

R r of

of etymological inquiries ; but to persons who have minutely attended to the connection of languages, they will appear to have a good foundation, while at the same time they afford an example of the advantages to be derived from a judicious investigation of radical terms.

זקן *Zeken*, signifies old ; by a small alteration it is *senex*.

ארץ *Aretz*, signifies the earth, which is a word nearly of the same letters as the Hebrew ; and the Hebrew, by inversion is nearly the same as *terra*.

משורה *Mesuré*, signifies a measure. In these two words the consonants are the same, and nearly allied are the Latin *mensura* and the French *mesure*.

Take a sample from other languages besides the Hebrew.

If

If we pronounce the *cb* in the word *church*, as the English pronounce it in *chorus* or *character*, it becomes the same as *Kyrk*, and both spring from the same root, κυριου οικος, breviter κυριακη, the house of the Lord, Heb. בית ה' Bithâl, defaced by the points into Bethel.

Eglise, in French, signifying a *church*, is from the Greek εκκλησια, in Latin *ecclesia*.

See, The seat, the diocesis of a bishop, is from the French *siege*, and the Latin *sedes*.

The French word *evêque*, and the English *bishop*, have not one letter the same, though both are undoubtedly derived from the Greek επισκοπος, or Latin *episcopus*. *Litt.* a superintendent, an overseer, or watchman.

Few persons would believe that the English *strange* and *stranger*, could come from the Greek preposition εκ, εξ, out, from.

The

The pedigree, however, runs thus; *ex*, *ex*, Latin, *ex*, *extra*, *extraneus*; Old French, *estrange*, *estranger*, (now *étrange*, *étranger*); English *strange* and *stranger*.

Bull, signifying a letter or mandate from the Pope; whence, Italian, *bollo* a seal, *bol-lare* to seal, and French *bulletin*, signifying an authentic public document or letter, all come from the Latin *bullā* a stud, a stamp, a seal.

Grammatical investigation may be prosecuted on this plan to a very great length, and promote both entertainment and instruction.

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1. The first part of the report is a general introduction to the project, which includes the objectives, scope, and methodology. This section is followed by a detailed description of the data collection process, including the sources of data and the methods used to collect and analyze the data.

C H A P. XXIV.

*Passages of Hebrew from the Book of Psalms
and the Prophecy of Isaiab, with Trans-
lations.*

PSALMS LXXIV. 12.

עד

12 ואלהים מלכי מקדם פועל ישועות בקרב
הארץ:

13 אתה פוהרת בעוך ים שברת ראשי חנינים
על המים:

14 אתה רצצת ראשי לויתן תתננו מאכל לעם
לציים:

15 אתה בקעת מעין ונחל אתה הובשת נהרות
איתן:

16 לך יום אף לך לילה אתה הכינרת מאור
ושמש:

17 אתה הצבת כל גבולות ארץ קיץ וחרף
אתה יצרתם:

PSALMS LXXIV. 12.

- 12 But God is my King from the times of old, working deliverances in the midst of the earth.
- 13 Thou didst break in sunder by thy strength the sea; thou didst break in pieces the heads of the great monsters in the waters.
- 14 Thou didst break in pieces the heads of Leviathan; thou didst give him as meat to the people of the deserts.
- 15 Thou clavest fountain and flood; thou didst dry up rivers of might.
- 16 To thee belongs the day, and to thee the night; thou hast prepared the light and the sun.
- 17 Thou fixeſt all the boundaries of the earth; ſummer and winter, thou haſt formed them.

PSALMS CIII. 13.

קג

13 כרחם אב על בנים רחם יחור על יראיו:

14 כי הוא ידע יצרנו וכור כי עפר אנחנו:

15 אנוש כחציר ימיו כצץ השדה כן יצין:

16 כי רוח עברה בו ואיננו ולא יכירנו עוד מקומו:

17 וחמד יהור מעולם ועד עולם על יראיו וצדקתו
לבני בנים:

18 לשמרי בריתו ולזכרי פקדיו לעשותם:

19 יהור בשמים הכין כסאו ומלכותו בכל
משלה:

PSALMS CIII. 13.

- 13 As a father hath compassion upon his children, Jehovah hath compassion on them that fear him.
- 14 For he knoweth our frame, he remembers that we are dust.
- 15 Frail man, as grass are his days, as a flower of the field so he flourisheth.
- 16 For a wind passeth over it, and it is no more ; and its place shall never know it again.
- 17 But the mercy of Jehovah will be from age to age upon them that fear him, and his righteousness * will continue to sons of sons.
- 18 To them that keep his covenant, and to them that remember his commandments to do them.
- 19 Jehovah hath established his throne in the heavens, and his kingdom beareth rule over all.

* The original word properly signifies *mild* or *gentle* treatment.

PSALMS LXXXIX. 6.

6 כי מי בשחק יערך ליהודה ידמה ליהודה בבני
אלים:

7 אל נערץ בסוף קדשים רבה ונורא על כל
סביביו:

8 יהודה אלהי צבאות מי כמוך חסין יה ואמונתך
סביבותיך:

9 אתה מושל בנאות הים בשוא נליו אתה
תשבחם:

10 אתה דכאת כחלל רהב בורוע עוך פורת
אויבך:

11 לך שמים אף לך ארץ תבל ומלאה אתה
יסדתם:

PSALMS LXXXIX. 6.

- 6 For who in heaven can be compared to Jehovah, who can be likened to Jehovah among the sons of the mighty?
- 7 God is greatly feared in the assembly of his saints, and is revered by those that surround his altar.
- 8 O Jehovah, God of Hosts ! who is like thee, the powerful Jehovah, with thine attendant faithfulness ?
- 9 Thou rulest in the pride of the sea ; when it lifteth up its waves, thou stillest them.
- 10 Thou hast dashed in pieces the mighty proud as one that is slain ; with the arm of thy strength thou hast scattered thine enemies.
- 11 To thee belong the heavens, and to thee the earth ; the world and its fulness, thou hast founded them.

12 צפון וימין אתה בראתם תבור וחרמון בשמך

ירננו:

13 לך ורוע עם גבורה תעו ירך חרום ימין:

14 צדק ומשפט מכון כסאך חסד ואמת יקרמו

פיך:

12 The north and the south, thou hast created them; Thabor and Hermon in thy name shall rejoice.

13 To thee belongs an arm with power; strong is thy hand, high thy right hand.

14 Righteousness and judgment are the establishment of thy throne; mercy and truth shall go before thy face.

ISAIAH, Chap. xl.

מ

1 נחמו נחמו עמי יאמר אליהם:

2 דברו אלי לב ירושלם וקראו אליה כי מלאה
צבאה כי נרצה עונה כי לקחה מיד יהוה
כפלים ככל חטאתיה:

3 קול קורא במדבר פנו דרך יהוה ישו בערבה
מסלה לאלהינו:

4 כל גיא ינשא וכל הר וגבעה ישפלו והיה
העקב למישור והרכסים לבקעה:

5 ונגלה כבוד יהוה וראו כל בשר יחדו כי פי
יהוה דבר:

ISAIAH, Chap. xl.

- 1 Comfort ye, comfort ye, my people,
faith your God.
- 2 Speak ye to the heart of Jerusalem, and
tell her that her warfare is compleat-
ed ; that her iniquity is pardoned ;
that she hath received from the hand
of Jehovah double, notwithstanding
all her sins.
- 3 A voice of one crying ; prepare in the
wilderness a way for Jehovah, make
straight in the desert a highway for
our God.
- 4 Every valley shall be raised, and every
mountain and hill shall be made low ;
the crooked shall become straight, and
the rough plain.
- 5 The glory of Jehovah shall be revealed,
and all flesh shall see it at once ; for
the mouth of Jehovah hath spoken.

6 קול אמר קרא ואמר מר אקרא כל הבשר
חציר וכל חסדו כציץ השדה:

7 יבש חציר נבל ציץ כי רוח יהודה נשבה בו
אכן חציר העם:

8 יבש חציר נבל ציץ ודבר אלהינו יקום לעולם:

9 על הר נבזה עלי לך מבשרת ציון תרימי
בכה קולך מבשרת ירושלם הרימי אל תיראי
אמרי לערי יהודה הנרה אלהיכם:

10 הנרה אדני יהודה בחזק יבוא וזרעו משלה לו
הנרה שכרו אתו ופעלתו לפניו:

- 6 A voice said cry; and I said, What shall I cry? All flesh is grass, and all its comeliness like the flower of the field.
- 7 The grass shall wither, the flower shall fade, when the breath of Jehovah bloweth upon it: Surely the people are grass.
- 8 The grass shall wither, the flower shall fade; but the word of our God shall stand to eternity.
- 9 Ascend to a high mountain, O thou publisher of good news to Zion! raise thy voice aloud, O thou publisher of good news to Jerusalem; raise it, be not afraid; say thou to the cities of Judah, Behold your God.
- 10 Lo, the Lord Jehovah shall come in strength, and his arm shall rule for him; his reward shall be with him, and his recompense before him.

11 כהנא ערר ירעה בועז יקמץ טלאים וזבחים
ישא עלות ונהל:

12 מי מדר בשעלו מים ושמים בזרת תכן וכל
בשלש עפר הארץ ושקל בפלס הרים וגבעות
במאונים:

13 מי תכן את רוח יהודה ואיש עצתו יודיענו:

14 את מי נועץ ויבינהו וילמדהו בארה משפט
וילמדהו דעת ודרך תבונות יודיענו:

15 הן גוים כמר מדלי וכשחק מאונים נחשבו חן
איים כדק יטול:

- 11 He shall feed his flock like a shepherd, he shall gather the lambs with his arm, he shall carry them in his bosom, and gently lead those that give suck.
- 12 Who hath measured the waters in the hollow of his hand, who hath metted the heavens with a span, or collected the dust of the earth in a bushel, who hath weighed the mountains in scales, and the hills in a balance?
- 13 Who hath prepared the spirit of Jehovah, and as the man of his counsel hath made him to know?
- 14 With whom did he consult, or who made him understand; who taught him in the path of judgment; who taught him knowledge, or made him acquainted with the way of discernment?
- 15 Lo, the nations are reckoned by him as the drop of a bucket, as the light dust of a balance, he poiseth the isles as a very little thing.

16 ולבנות אין דיבער וחיתו אין די עולדו: חזק

17 כל הגוים כאין נגדו מאפס וחיתו נחשבו לו:

18 ואל מי תרמיתן אל ומזה דמות תערכו לו:

19 הפסל נסך חרש וצורף בזהב ירקענו ורתקות
כסף צורף:

20 המסכן תרומה עץ לא ירקב יבחר חרש
חכם יבקש לו להכין פסל לא ימוס:

21 הלוא תדעו הלוא תשמעו הלוא הגד מראש
לכם הלוא הבינותם מוסדות הארץ:

- 16 And Lebanon is not sufficient to burn,
nor the beasts of it sufficient to be a
burnt offering.
- 17 All nations are as nothing before him;
they are counted by him less than
nothing, and vanity.
- 18 To whom then will ye liken God, or
what resemblance will ye compare
unto him?
- 19 A workman formeth an image, a gold-
smith overlays it with gold, and
casteth chains of silver.
- 20 He that is destitute of oblation, chooseth
a tree that will not rot; he seeketh
for himself a skilful artificer to pre-
pare a graven image that shall not be
moved.
- 21 Have ye not known, have ye not heard,
has it not been told you from the be-
ginning, have ye not understood it
from the foundations of the earth?

22 הישב על חוג הארץ וישביר כחנבים
הנוטרה כדק שמים וימתחם כאהל לשבת:

23 הנותן רונים לאין שופטי ארץ כתחו עשרה:

24 אף כל נטעו אף כל זרעו אף כל שרש בארץ
נועם וגם נשף בהם ויבשו וסערה בקש
תשאם:

25 ואל מי תדמיני ואשורה יאמר קדוש:

26 שאו מרום עיניכם וראו מי ברא אלה
המוציא במספר צבאם לכלם בשם יקרא
מרב אונים ואמיץ כח איש לא נעדר:

- 22 Who is it that sitteth upon the circle of the earth, while the inhabitants of it are as grasshoppers, that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in?
- 23 That reduceth princes to nothing, that maketh the judges of the earth as vanity?
- 24 Surely they shall not be planted, surely they shall not be sown, surely their stock shall not take root in the earth; he shall also blow upon them, and they shall wither, and the tempest shall carry them away as stubble.
- 25 To whom then will ye liken me, and to whom shall I be equal saith the Holy one!
- 26 Lift up your eyes on high, and see who hath created those, who bringeth out their host by number, who calleth to all of them by name; from the greatness of his might, and because he is strong in power, not one is deficient.

27 למדו תאמר יעקב ותדבר ישראל נסתרה
דרכי מיהודה ומאלהי משפטי יעבור:

28 הלוא ידעת אם לא שמעת אלהי עולם
יהודה בורא קצות הארץ לא ייעף ולא ייגע
אין חקר לתבונתו:

29 נתן ליעף כח ולאין אונים עצמה ירבה:

30 ויעפו נערים ויגעו ובחורים כשול יכשלו:

31 וקוי יהודה יחליפו כח יעלו אבר כנשרים
ירוצו ולא ייגעו ילכו ולא ייעפו:

- 27 Why sayest thou, O Jacob ! and speakest, O Israel ! my way is hid from Jehovah, and my judgement is neglected by my God ?
- 28 Hast thou not known, hast thou not heard, that the God of eternity, Jehovah, the Creator of the ends of the earth, fainteth not, and wearieth not; his understanding is unsearchable.
- 29 He giveth power to the faint, and to those of no might he multiplieth strength.
- 30 Even young men shall faint and be weary, and choice youths shall utterly fall.
- 31 But they that wait upon Jehovah shall renew their strength ; they shall mount up on wings as eagles ; they shall run and not be weary ; they shall walk and not be faint.

C H A P. XXV.

*Important Extracts from various Parts of
the Hebrew Scriptures, with Translations
and explanatory Notes, not introduced into
the first Edition.*

GENESIS XV. I.

1 אחר הדברים האלה הִלָּךְ דבר יהוה אל
אברם במחזה לאמר אל תירא אברם אנכי
מגן לך שכרך הרבה מאד ;

2 ויאמר אברם אדני יהוה מה תתן לי ואנכי
הולך ערירי ובן משק ביתי הוא דמשק אלי
עור :

3 ויאמר אברם הן לי לא נתתה זרע והנה בן
ביתי יורש אתי :

GENESIS XV. 1.

- 1 After these things, the word of Jehovah was directed to Abram in a vision, saying, Fear not Abram, I will be thy shield, and thy exceeding great reward.
- 2 And Abram said, O Lord Jehovah what wilt thou give me, seeing I live without sons, and the chief director of my house is this Eliezer of Damascus.
- 3 And Abram said, Lo to me thou hast given no progeny ; a servant of mine house shall inherit my property. *See Gen. xxiv. 2.*

4 והנה דבר יהודה אליו לאמר לא יירשך וזה כי
אם אשר יצא ממעיך הוא יירשך:

5 ויוצא אתו החוצה ויאמר הבט נא השמימה
וספר הכוכבים אם תוכל לספר אתם ויאמר
לו כה יהיה זרעך:

6 והאמן ביהודה ויחשבה לו צדקה:

7 ויאמר אליו אני יהודה אשר הוצאתיך מאור
כשדים לתת לך את הארץ הזאת לרשתה:

8 ויאמר אדני יהודה במה אדע כי אירשנה:

4 And the word of Jehovah addrested him, saying, This person shall not be thine heir; but one who shall proceed from thine own bowels shall be thine heir.

5 And he brought him forth abroad, and said, Look now towards heaven, and count the stars, if thou art able to number them; and he said unto him, so numerous shall thy progeny be.

6 And he believed in Jehovah, who reckoned it to him as righteousness*.

7 And he said unto him, I am Jehovah that brought thee out of Ur of the Chaldees, [Heb. Aur of the Casdim], to give thee this land to inherit it.

8 And he said, Lord Jehovah, by what shall I know that I am to inherit it?

* *i. e.* A noble instance of piety and obedience.

9 ויאמר אליו קחה לי עגלה משלשת ועז משלשת
ואיל משלש ותר וגו':

10 ויקח לו את כל אלה ויבחר אתם בתוך ויתן
איש בתרו לקראת רעהו ואת הצפר לא בחר:

11 וירד העיט על הפגרים וישב אתם אכרם:

12 ויהי השמש לבוא ותרדמה נפלה על אכרם
והנה אימה חשכה גדלה נפלת עליו:

13 ויאמר לאכרם ידע תדע כי גר יהיה זרעך
בארץ לא להם ועבדם וענו אתם ארבע
מאות שנה:

- 9 And he said to him, Take me an heifer of three years old *, and a she-goat of the same age, and a ram of the same age, with a turtle-dove and a young pigeon.
- 10 And he took unto him all these, and divided them in the midst, and laid each piece one against another; but the birds he divided not:
- 11 And when the fowls of prey attempted to alight upon the carcases, Abram drove them away.
- 12 And when the sun was going down, a deep sleep seized Abram, and lo a horror and great darkness came upon him.
- 13 And he said to Abram, Know for a certainty, that thy progeny shall be strangers in a land not theirs, and shall serve the people of that land, who shall afflict them four hundred years†.

* Some render it *three* heifers, and so of the other animals.

† *i. e.* Nearly to the four hundredth year from this period.

14 וּנָם אֶת הַגּוֹי אֲשֶׁר יַעֲבֹדוּ דָן אֲנִכִּי וְאַחֲרָי כֵּן
יֵצְאוּ בִּרְכַשׁ גָּדוֹל:

15 וְאַתָּה תָּבוֹא אֶל אֲבֹתֶיךָ בְּשָׁלוֹם וְתִקְבְּרָה בְּשִׁיבָה
טוֹבָה:

16 וְדוֹר רְבִיעִי יָשׁוּבוּ הֵנָּה מִי לֹא שָׁלֵם עֵוֹן הָאָמִרִי
עַד הֵנָּה:

17 וַיְהִי הַשֶּׁמֶשׁ בָּאֵרֶץ וְעַל־טָהָר הָיָה וְהֵנָּה תִּנּוֹר
עֵשֶׂן וּלְפִיר אֵשׁ אֲשֶׁר עָבַר בֵּין הַגּוֹזִרִים הָאֵלֶּה:

18 בַּיּוֹם הַהוּא כָּרַת יִהְיֶה אֶת אֲבָדָם בְּרִית לֵאמֹר
לִזְרַעְךָ נֹתַתִּי אֶת הָאָרֶץ הַזֹּאת מִנְּהַר מִצְרַיִם עַד
הַנְּהַר הַגָּדוֹל נָהָר פָּרַת:

- 14 And also that nation whom they shall serve, will I judge, and afterwards they shall come out with great riches.
- 15 And thou shalt go to thy fathers in peace: Thou shalt be buried in a good old age.
- 16 But in the fourth generation they shall come hither again; for the iniquity of the Amorites is not yet full. *See* Matth. xxiii. 32. and I. Theff. ii. 16.
- 17 And when the sun went down, and it became dark, lo a smoking furnace and a burning lamp appeared to pass between those pieces.
- 18 In that same day Jehovah ratified a covenant with Abram, saying, unto thy progeny have I given this land, from the river of Egypt *, to the great river, the river Euphrates.

* A small river on the confines of Egypt, called elsewhere *Sibor*.

19 את הקיני ואת הקנוי ואת הקדמני:

20 ואת החתי ואת הפרוי ואת הרפאים:

21 ואת האמרי ואת הכנעני ואת הנרגשי ואת
היבוסי:

19 The Kenites*, and the Kenizites†, and the Kadmonites ‡,

20 And the Hittites, and the Perizites, and the Rephaims,

21 And the Amorites, and the Canaanites, and the Girgasites, and the Jebusites.

* Kenites, *i. e.* The Midianites. See Num. xxiv. 21. Judges i. 16. I. Sam. xv. 6.

† Kenizites—Probably the Idumaeans. See Genesis xxxvi. 15. 42. Duke Kenaz. See also Deut. ii. 4. and II. Sam. viii. 14.

‡ Kadmonites—The Orientals, *i. e.* the Arabians. See Judges vi. 3. and vii. 12. בני קדם the *Children of the East*.

EXODUS XXXIII. 17.

17 ויאמר יהוה אל משה גם את הדבר הזה אשר
דברת לעשה כי מצאת חן בעיני ואדעך
בשם:

18 ויאמר הראני נא את כבודך:

19 ויאמר אני אעביר כל טובי על פניך וקראתי
בשם יהוה לפניך וחסיתי את אשר אחן
ורחמתי את אשר ארחם:

20 ויאמר לא תוכל לראת את פני כי לא יראני
האדם וחי:

EXODUS XXXIII. 17.

17 And Jehovah said unto Moses, this thing also will I do that thou hast spoken ; for thou hast found favour in my sight, and I know thee *by name**.

18 And he said, I beseech thee shew me thy glory.

19 And he said, I will make all my *goodness* † pass before thee, and I will proclaim Jehovah by name before thee, and I will be gracious to whom I choose to be gracious, and will shew mercy to whom I choose to shew mercy ‡.

20 And he said, thou canst not see my face, for there shall no man see me and live.

* *i. e.* In a very peculiar manner.

† Or beauty.

‡ *i. e.* According to the conduct and character of the persons whom I select as objects of mercy. Attend to the 7th verse of the next passage.

21 ויאמר יהוה הנה מקום אתי ונצבת על הצור:

22 והיה בעבר כברי ושמחין בנקרת הצור ושכתי
כפי עליך עד עברי:

23 והסרתי את כפי וראית את אחרי ופני לא
יראו:

- 21 And Jehovah said, Behold there is a place by me, and thou shalt stand upon a rock ;
- 22 And while my glory passeth by, I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by.
- 23 And I will remove my hand, and thou shalt see what is behind me [or what followeth me], but my face shall not be seen *.

* Perhaps the Angel that personated Jehovah was in some manner made manifest to him. See Gen. xlviii. 16. " The Angel that redeemed me from all evil." Also, Exod. iii. 2. and Isaiah lxiii. 9. " The Angel of " his presence saved them."

EXODUS XXXIV. 5.

5 וירד יהוה בענן ויתיצב עמו שם ויקרא בשם
יהוה:

6 ויעבר יהוה על פניו ויקרא יהוה יהוה אל
רחום וחנון ארך אפים ורב חסד ואמת:

7 נצר חסד לאלפים נשא עון ופשע וחטאה
ונקה לא ינקה פקד עון אבות על בנים ועל
בני בנים על שלשים ועל רבעים:

8 וימהר משנה ויקד ארצה וישתחו:

EXODUS XXXIV. 5.

5 And Jehovah descended in a cloud, and stood with him there, and proclaimed Jehovah by name.

6 And Jehovah passed by before him, and proclaimed, JEHOVAH, JEHOVAH, GOD, merciful and gracious, slow to anger, and abundant in benignity and truth ;

7 Retaining benignity for thousands of generations, forgiving iniquity, and transgression, and sin, yet who will by no means hold as innocent *the obstinate transgressor* * ; but will visit the iniquity of fathers upon children, and upon childrens children, unto the third and the fourth line of descent.

8 And Moses made haste, and bowed his head towards the earth, and worshipped.

* These words in Italics are supplied ; but the context and the sense sufficiently shew both the necessity and the propriety of the supplement.

לח

איוב

1 ויען יהודה את איוב מן הסערה ויאמר:

2 מי זה מחשיך עצה במלין בלי דעת:

3 אור נא כגבר חלצוך ואשאלך והודיעני:

4 איפרי היית ביסדי ארץ הגד אם ידעת בינה:

5 מי שם ממדיה כי חדע או מי נשרו עליו קר:

6 על מה אדנייה הטבעו או מי ירה אבן פנתה:

7 בהן יחד כוכבי בקל ויריעו כל בני אלהים:

JOB, XXXVIII. 1.

- 1 Then Jehovah answered Job out of the whirlwind, and said,
- 2 Who is this that darkneth counsel by words without knowledge?
- 3 Gird up now thy loins like a valiant man; for I will ask of thee, and thou must answer me.
- 4 Where wast thou when I founded the earth? declare if thou knowest understanding, *i. e. if thou hast any source of information.*
- 5 Who placed the measures of it, if thou knowest; or who stretched his line upon it?
- 6 Into what are the sockets of it sunk; or who laid the corner stone thereof?
- 7 When the morning stars sang together, and all the sons of God shouted for joy.

8 ויסך בדלתים ים בניחו מרחם יצא:

9 בשומי ענן למשו וערפלה לחלתו:

10 וישבה עליו חקי ואשים כריו ודלתים:

11 ואמר ערפה תבא ולא תוסף: ופא ושיח בגאון

גליל:

12 המימין צוית בקר ידעתה שחר מקומו:

13 לאחוז בכנפות הארץ וינערו רשעים ממנה:

- 8 Who shut up the sea with doors, when
it burst forth as if it had issued from
a womb?
- 9 When I made clouds its clothing, and
thick darkness its swaddling band ;
- 10 When I established my decree over it,
and fixed bars and doors,
- 11 And said, hitherto shalt thou come and
no farther, and here shall the pride
of thy waves be stayed.
- 12 Hast thou commanded the morning
[i. e. the sun-rising] since thy days,
and caused the dawn to know its
place?
- 13 That it might spread itself to the extre-
mities of the earth, and make the
wicked run away from its sight * :

* See John iii. 20. " Every one that doth evil hateth
" the light," &c. The translation of the 13th, 14th,
and 15th verses of this chapter, in our English version,
is obscure and embarrassed.

14 תחתך כחמר אדמה ויתצבו כמו לבוש :

15 וימנע מרשעים אדם וזרע רמיה חשב :

16 הבאת את עמך ואת כלבך ואת כלבך ואת כלבך :

17 ואת כלבך ואת כלבך ואת כלבך :

18 ואת כלבך ואת כלבך ואת כלבך :

19 אי זה הדרך ישכן אור וחסך אי זה מקומו :

- 14 That by it the earth might assume various forms, like impressions of a seal on clay, or appear like a garment of different colours :
- 15 That their light might be withdrawn from the wicked, and the arm of violence broken *.
- 16 Hast thou entered into the springs of the sea ; or hast thou walked over the bottom of the great deep ?
- 17 Have the gates of death been opened unto thee ; or hast thou seen the gates of the shadow of death ?
- 18 Hast thou comprehended the breadth of the earth ? declare it if thou knowest it all.
- 19 Where is the way to the abode of light ; and where is the dwelling place of darkness ?

* Meaning by the discoveries which day shall make of their crimes.

20 כי תקחנו אל גבולו וכי תבין נתיבות ביתו :

21 ידעת כי או חולד ומספר ימך רבים :

22 הבאת אל אצרות שלג ואצרות ברד תראנה :

23 אשר חשכתי לעת צר ליום קרב ומלחמה :

24 אי זה הדרך יחלק אור יפץ קדים עלי ארץ :

- 20 That thou mightest go, and conduct it to the end of its course; and that thou shouldst know the paths to the house thereof.
- 21 Knowest thou because thou wast then born; or because the number of thy days is great *?
- 22 Hast thou entered into the treasures of the snow; or hast thou seen the granaries of the hail?
- 23 Which I reserve † against the time of hostility, against the day of conflict and battle.
- 24 By what way are the flashes of lightning separated; or how is the burning east wind spread over the earth?

* The original will admit of a different rendering in this verse, viz. "Didst thou know when thou shouldst be born, or whether the number of thy days should be great."

† Which I keep as in magazines or armouries, to defeat all the designs of my enemies. See Exod. ix. 24. Joshua x. 11. Isaiah xxx. 30.

25 מי פלג לשטף תעלה ודרך לחזיו קלות :

26 להמסיר על ארץ לא איש מדבר לא אדם בו :

27 להשביע שוארה ומשואה ולהצמיה מוצא דשא :

28 היש למטר אב או מי הוליד אנלי טל :

29 מבטן מי יצא הקרח וכפר שמים מי ילדו :

30 כאבן מים יתחבאו ופני תהום יתלכדו :

31 התקשר מעדנות כימה או מושכות בסיל
תפתח :

- 25 Who hath divided conduits for the overflowing of waters ; or paths for the flashes of thunders ?
- 26 To cause it to rain on the earth, where no man is ; or on the wilderness, where there is no inhabitant :
- 27 To satisfy the desolate and waste ground, and to cause the bud of the tender herb to spring forth.
- 28 Hath the rain a father ; or who hath begotten the drops of the dew ?
- 29 Out of whose womb came the ice ; and the hoary frost of heaven, who hath gendered it ?
- 30 Which causeth the waters to be hidden and hardened as a stone, and the surface of the deep to be fastened.
- 31 Canst thou bind the sweet influences of *Pleiades*, [Heb. CIME, the seven stars], or loose the bands of *Orion* ? [Heb. CESIL.]

32 התצא מורות בעתו ועיש על בניה תנחם :

33 הידעת חקות שמים אם חשים משמרו
בארץ :

34 התרום לעב קולך ושפעת מים תכסך :

35 החשלה בחקים וילכו ויאמרו לך הננו :

36 מי שת במחות וזמרת זו מי נתן לשכוי בקרה :

37 מי יספר שחקים בחכמה ונבלי שמים מי
ישכיב :

38 בצקת עפר למוצק ורגבים ידבקו :

- 32 Canst thou bring forth Mazaruth at his season, or guide *Arcturus* [Heb. CISH] with his sons *?
- 33 Dost thou know the ordinances of the heavens; canst thou set the dominion of them in the earth?
- 34 Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?
- 35 Canst thou send lightnings that they may go, and say unto thee, Here we are?
- 36 Who hath put wisdom in the interior part of man; or who hath given understanding to his mind?
- 37 Who can multiply the cloudy vapours; or stay the bottles of heaven?
- 38 So that the dust may grow into hardness, and the clods cleave fast together.

* See note at the end of the translation of this chapter.

39' התצוד ללביא סרף וחית כפירים תמלא :

40 כי ישחו כמעונות ישבו בסכר למו ארב :

41 מי יכין לערב צידו כי ילדו אל אל ישועו יתעו
לבלי אכל :

- 39 Wilt thou hunt the prey for the lion,
or support the life of the young
lions ;
- 40 When they couch in their dens, and a-
bide in the covert to lie in wait.
- 41 Who provideth his food for the raven,
when his young ones cry unto God,
when they wander for want of meat?

Observations on the 31st and 32d Verses.

The interpretation of these verses is exceedingly various, in all the versions, whether antient or modern ; and the commentators differ much in their opinions respecting the true sense. The three words כִּמֶּה *cimê*, כֶּסֶל *cefil*, and עֵשׂ *osh* or עֵשׂ *oish*, are used in the 9th chapter of this same book, and 9th verse, but in an inverted order, viz. *osh*, *cefil*, *cimê*, and rendered by the Septuagint or Greek version, Πλειάδα και 'εσπερος και αρκτουρος ; the Pleiades, the Evening Star, and Arcturus*.

* The largest and most remarkable star in the constellation of the *Bear*.

By the Vulgate, "*Qui facit Arcturum, et Orionem, et Hyades, et interiora Austri:*" Who maketh Arcturus, and Orion, and the Hyades, and the interior parts of the south; *i. e.* the constellations of the southern hemisphere.

In the first, or Greek translation,

Osh is the Pleiades,
Cefil is the Evening Star, and
Cimê is Arcturus.

In the second, or Vulgate,

Osh is Arcturus,
Cefil is Orion, and
Cimê is the Hyades.

Our English version of verse 9th, "Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south," nearly imitating the Vulgate.

In Amos v. 8. our version has, "Seek him that maketh the Seven Stars and Orion." Heb. That maketh Cimê and Cefil; which words, it is very remarkable, the Septuagint does not translate at all. Aquilas renders *Ἀρκτουρος καὶ ὀρίωνας*, Arcturus and Orion; and Symmachus, *πλειάδας καὶ ὀρίωνας*, the Pleiades and the Stars.

The Vulgate, Arcturus, and Orion.

The

The Septuagint translates the above mentioned 31st and 32 verses of the 28th chapter in this manner :

“ Canst thou fasten the band of the Pleiades (Cimê)
“ or open the inclosure, *the lock*, of Orion ? (Cefil).

“ Canst thou display μαζυροθ (Mazuroth) in his sea-
“ son, and lead on the Evening Star (Oish) with his
“ flowing rays ?” Litt. hair.

The Vulgate—“ Canst thou join together the spark-
“ ling stars of the Pleiades (Cimê) or break the circle,
“ *i. e.* disturb the revolution of Arcturus (Cefil) ? Canst
“ thou bring forth Lucifer, *i. e.* the Morning Star (Heb.
“ Mazuroth) at his time ; or make the Evening Star
“ (Oish) rise on the sons of the earth.”

Notwithstanding this strange intermixture, it would appear, in general, that all the interpreters believed, that these names designed either some constellations, or some very bright stars that had long attracted the attention of mankind : That Cimê is most frequently translated the Pleiades, and Cefil, Orion : That Osh or Oish is sometimes said to be the Pleiades, sometimes the Evening Star, and sometimes, or most frequently, Arcturus.

With respect to Mazaruth, not translated by the Seventy, but converted into Greek letters, μαζυροθ*,
3 A Chrysostom,

* The root is probably אָזַר azr, to bind, encompass, surround. The zodiac surrounds the earth as it were with a broad belt.

Chrysostom, in his Commentaries, says, that the word means the systems of the stars or constellations that appear in the zodiac, or that it is a Hebrew term which signifies the *Dog Star*.

It is well known, that in different regions of the earth, the appearance of certain stars or constellations, before sun-rise, or after sun-set, marks the distinction of seasons, and regulates the labours of the husbandman. The motions and revolutions of these luminaries, conducted by general laws, in due order and arrangement, loudly proclaim the wisdom and goodness of their Omnipotent Author, and lead all pious minds to cultivate a sense of their continual dependence upon God, for all the enjoyments of life.

The *sweet influences* of the Pleiades, are the pleasant effects of the genial heat of the sun, to re-animate nature, and promote the purposes of vegetation, when in the spring that constellation assumes a certain place in the heavens *.

The *bands* of Orion, are the frosts, the snows, and the tempests, introduced by the appearance of the collection of stars so named, and which, during the winter

* The Latin name of the Pleiades, or Seven Stars, is *Vergiliae*, from *Ver* the spring. See Goguet's Antiquities, dissert. iii. tom. i. p. 396. Bailly's History of Ancient Astronomy, p. 474, 478, and Grotius, Diodati, and Houbigant on the passage.

ter months, suspend the labours of husbandry, and prevent the earth from receiving or nourishing feeds or plants.

The bringing forth of Mazaruth, or the guiding of Arcturus with his sons, the lesser stars of his groupe, is the regular succession of the different seasons of the year, as the sun traverses the zodiac, or the uninterrupted revolution of the stars that form the constellations around the North Pole, many of which never set or disappear from our horizon. All these, in their motions and effects, are independent of us. Our duty is submission to the Supreme Director, to admire and adore.

PSALM

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PSALM VIII.

Title.

To the Chief Musician, or Director of the
Sacred Music : A Psalm of David on the
Gittith *.

* The same is the title of the 81st and 84th Psalms. It is very difficult to determine the meaning of this, and of many other titles of the Psalms. Some say that Gittith signifies a particular kind of tune or air, well known at that time. According to the reading of the Seventy and of the Vulgate, it means a psalm to be sung in the time of the *vintage*, as גַּת gath, signifies a *wine-press*. Others alledge, that it was the name of a harp or musical instrument that David brought from Gath, or on which he celebrated his victory over Goliath of Gath, where, as he sings in this psalm, the Divine strength was manifested, in enabling a stripling to kill a giant, the insulting enemy of the host of Israel. The last meaning may apply to the 8th Psalm, but I cannot see any relation it has to the other two Psalms where Gittith appears.

PSALM

PSALM VIII.

למנצח על הנתיח מומר לדוד :

1 יהורה אדנינו מרה אדיר שמך בכל הארץ אשר
תורה חורך על השמים :

2 מפי עוללים וינקים יסדת עו למען צוהדיך
להשבית אויב ומתנקם :

3 כי אדאת שמך מעשה אצבעתיך ירח וכוכבים
אשר כוננתה :

4 מה אנוש כי תזכרנו וכן אדם כי תפקדנו :

1 O Jehovah our Lord, how excellent
(or admirable) is thy name in all the
earth ! Thou hast set thy glory above
the heavens.

2 Out of the mouth of babes and suck-
lings thou hast strengthened praise ;
to defeat thine enemies, to restrain
the most enraged foe.

3 When I look up to thy heavens, the
work of thy fingers, to the moon and
to the stars which thou hast establi-
shed.

4 What is man that thou shouldst be mind-
ful of him ; or a son of man *, that
thou shouldst visit him ?

* Or, a son of the dust.

5 ותחסרהו מעט מאלהים וכבוד וחדר תעטרהו :

6 תמשילחו במעשי ידיך כל שתח תחת רגליו :

7 צנה ואלפים כלם וגם בהמות שדי :

8 צפור שמים ודגי הים עבר ארחות ימים :

9 יהורה אדנינו מרח אדיר שמך בכל הארץ :

- 5 Thou hast made him a little lower than the angels * ; thou hast crowned him with glory and honour ;
- 6 Thou hast given him dominion over the works of thy hands ; thou hast put all things under his feet ;
- 7 Sheep and oxen, all of them, yea also the beasts of the field ;
- 8 The birds of the air and the fishes of the sea, and whatsoever passeth through the paths of the seas.
- 9 O Jehovah our Lord, how excellent is thy name in all the earth.

* The original word, Alêim, commonly rendered God, is here, and in Psalm xcvi. 7. rendered by the Seventy, *Angels*.

PSALM XXIV.

לדוד מזמור :

1 ליהודה הארץ ומלואה תבל וישבי בה :

2 כי הוא על ימים יסדה ועל נהרות יכוננה :

3 מי יעלה בהר יהודה ומי יקום במקום קדשו :

4 נקי כפיים ובר לבב אשר לא נשא לשוא נפשו
ולא נשבע למרמה :

5 ישא ברכה מאת יהודה וצדקה מאלהי ישען :

PSALM XXIV.

A Psalm of David.

- 1 The earth and its stores belong unto Jehovah, the world and all who dwell in it:
- 2 For he hath founded it upon the seas, and established it upon the floods, (or rivers).
- 3 Who shall ascend unto the hill of Jehovah; who shall stand in his holy place?
- 4 He that is clean in hands, and pure in heart, who has not set his affection upon vain idols, nor sworn to deceive.
- 5 He shall receive the blessing from Jehovah, and mercy from the God of his salvation.

6 זה דור דורשו מבקשי פניך יעקב : סלח :

7 שאו שערים ראשיכם והנשאו פתחי עולם
ויבוא מלך הכבוד :

8 מי זה מלך הכבוד יהודה עוזו ונצורה יהודה גבור
מלחמה :

9 שאו שערים ראשיכם ושאו פתחי עולם ויבא
מלך הכבוד :

10 מי הוא זה מלך הכבוד יהודה צבאות הוא
מלך הכבוד :

- 6 This is the generation of them that seek him, that request thy face [favour] as did Jacob. Selah *.
- 7 Lift up your heads, O ye gates, and be ye lift up ye durable doors, that the King of glory may enter in.
- 8 Who is this King of glory? Jehovah, strong and mighty; Jehovah, mighty in battle.
- 9 Lift up your heads, O ye gates, lift them up ye durable doors, that the King of glory may enter.
- 10 Who is this King of glory? Jehovah the God of Hosts, he is the King of glory. Selah.

* See observations on Selah, at the end of the book.

Notes

Notes on Psalm XXIV.

V. 2. *Upon the seas, and upon the rivers.*—The original word, or preposition by ol, may also be rendered *against*, meaning that God had so consolidated or confirmed the dry land, as not to be worn away or dissolved by the seas or the rivers. At the same time it must be acknowledged, that it seems to be the opinion of the Sacred Writers, or a principle of Hebrew cosmogony, that the Deity has spread the earth over a vast body of waters in its centre, reserved for particular purposes. See Gen. vii. 11. Psal. xxxiii. 7. and cxxxvi. 6.

V. 5. *And mercy*—צדק and צדקה do not properly signify strict justice; but righteousness, equity, and mercy conjoined. Tzedekê is rendered often by δικαιοσύνη, which, in the New Testament, often signifies *mercy*, *kindness*, and even *charity*, or alms-giving. See Deut. xxiv. 13. Psal. cxii. 3, 4, 6. and Matth. vi. i.

V. 6. *Litt. did Jacob.*—This rendering requires only the supply of the letter caph, signifying *like* or *as*, to complete the sense, which seems plainly to refer to an eminent instance of the Divine favour shewn to Jacob, as recorded in Gen. xxxii. 24.—30. “Jacob called the “name of the place *Penial*,” i. e. *the face of God*.

The Septuagint and Syriac versions supply the words *O God*; “that seek thy face O God of Jacob.” It is well observed by Houbigant, in this place, “*Certe faciem tuam O Jacob, vix ferendum. Quaerunt viri sancti faciem Dei, non faciem Jacob.*”—“Surely thy face O Jacob, is not admissible here. Good men seek the face of God, not the face of Jacob.”

V. 7. *Lift up your heads, O ye gates*—In antient times the portals, or tops of the gates, were moveable; and when a grand procession was introduced, they were elevated with solemnity.

— *The King of glory*—i. e. The Ark, the Symbol of the divine presence of the King of glory.

10 *The God of hosts*—צבא signifies a large collection of any kind, and the title *Aléi tzebaoth*, properly signifies God of all creatures, God of the universe. By *the hosts of heaven* is commonly to be understood *the angels and the stars*.

PSALM XLVI.

למנצח לבני קרח על עלמות שיר:

1 אלהים לנו מחוז וועו
עורר בצרות נמצא מאד:

2 על כן לא נירא בחמיר ארץ
ובמוט הרים בלב ימים:

3 יהמו יחמרו מימיו
ירעשו הרים בגאותו: סלה:

4 נהר פלגיו ישמחו עיר
אלהים קדש משכני עליון:

PSALM XLVI.

To the Chief Musician, to the Sons of Korah on Olamuth : A Song.

- 1 God is our refuge and our strength, we have found him a present help in all our troubles.
- 2 Therefore we will not fear though the earth should change its place, and though the mountains should be moved into the heart of the sea :
- 3 Though its waters should roar and be turbulent, though the mountains should tremble by its proud waves. Selah.
- 4 There is a river, its streams shall gladden the city of God, the holy place of the tabernacles of the Most High.

5 אלהים בקרבה בל תמוט
יעזרה אלהים לפנות בקר:

6 המו גוים מוט ממלכות

נתן בקולו תמוג ארץ:

7 יהוה צבאות עמו

משגב לנו אלהי יעקב: סלה:

8 לכו חזו מפעלות יהוה

אשר שם שמות בארץ:

9 משבח תלחמו על קצה הארץ:

קשת ישר וקשת חנית

ענלות ישרף באש:

10 הרפו ודעו כי אנכי אלהים

ארום בנויים ארום בארץ:

11 יהוה צבאות עמו

משגב לנו אלהי יעקב: סלה:

- 5 God is in the midst of her, she shall not be moved; God shall help her at the spring of dawn.
- 6 The heathen raged, the kingdoms were moved; he uttered his voice, the earth melted.
- 7 Jehovah the God of Hosts is with us, the God of Jacob is our high tower.
- 8 Come, behold the works of the Lord, what desolations he can make in the earth.
- 9 He causeth wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in funder, he burneth the chariot in the fire.
- 10 Be still and know that I am God; I will be exalted among the heathen, I will be exalted in the earth.
- 11 Jehovah the God of Hosts is with us, the God of Jacob is our high tower. Selah.

Notes on Psalm XLVI.

On olamuth.—The same obscurity hangs over this word, as over many others in the titles of the Psalms. The root is thought to be עלם which signifies to hide or conceal from view, and accordingly the Seventy render על עלמותר, על עלמותר, upon or for things concealed; but what these hidden things are, they inform us not. עלמותר is frequently rendered a virgin, a young woman, therefore some understand this title to be a direction for the psalm to be sung, and accompanied with music, by virgins. See I. Chron. xv. 20. Others are of opinion, that the term means a particular tune or air, or a musical instrument.

There is plainly a rhythmus, measure, or appearance of musical feet in this psalm, nearly approaching to our rhyme. I have endeavoured to preserve it in the arrangement of the lines, which may be converted into our characters, and read after the following manner:

I.

Alêim lenu mahazê uoz
Ozerê betzaruth nimtza mād

II.

Ol cen la nira bêmir aretz
Ubemut êrim beleb imim

III.

III.

Iêmu ihmeru mimiû

Iroshu êrim begauthu, &c.

There is a considerable variation in the rendering of the latter part of the 4th verse by the Seventy, and by the Vulgate, which, in the Psalms, almost constantly copies the Greek verbatim. What we translate, "The holy place of the tabernacles of the Most High," the Seventy render, ἁγιασεν τὸ σκηνώμα αὐτοῦ τὸ ὑψίστου;—the Vulgate, *Sanctificaret tabernaculum suum altissimus*; "The Most High has sanctified his tabernacle." They had read מִשְׁכְּנוֹ *his tabernacle*, with the affix, instead of מִשְׁכְּנֵי in the genitive of position, *tabernacles of*, making קדש a verb active in Kal. If the full signification of *kadash* be attended to, the translation is very just, and the connection natural: *Kadash* not only signifies *to be* or *to make holy*, but also *to separate, set apart, place in safety or security out of the reach of danger, to preserve holy, pure, uncontaminated*. Then the sense runs thus: "The Most High will place his tabernacle in safety.—God is in the midst of his city, she shall not be moved; God will help her at the appearance of the morning." See Psalm xxx. 5. and cxxvi. 5. Also Isaiah, xxxvii. 36.

PSALM LXXII.

לשלמור:

1 אלהים משפטיך למלך חן וצדקתך לכן מלך:

2 ידיו עמך בצדק וענייך במשפט:

3 ישאו הרים שלום לעם ונגעורת בצדקה:

4 ישפט עניי עם יושע לבני אביון וידכא עושק:

5 ייראוך עם שמש ולפני ירח דור דורים:

PSALM LXXII.

For Solomon, *in honour of, or concerning*
Solomon.

1 O God give the knowledge of thy
judgments (laws) to the King, and
thy mercy to the King's son ;

2 That he may judge thy people with
righteousness, and thy poor with e-
quitable decision :

3 That the mountains and the hills may
produce prosperity to the people,
during his mild administration.

4 He shall judge the poor of the people,
he shall save the sons of the indigent,
and break in pieces the oppressor.

5 They shall fear thee as long as the sun
and moon endure, throughout all ge-
nerations.

6 ירד כמטר על נו כרביבים זרויף ארץ :

7 יפרח בימיו צדיק ורב שלום עד בלי ירח :

8 וירד מים עד ים ומנחר עד אפסי ארץ :

9 לפניו יכרעו ציים ואיביו עפר ילחכו :

10 מלכי תרשיש ואיים מנחר ישיבו מלכי שבא
וסבא אשכר יקריבו :

11 וישתחוו לו כל מלכים כל נויים יעבדוהו :

12 כי יציל אביון משוע ועני ואין עור לו :

- 6 He shall come down like rain upon the mown grafs, as showers that water the earth.
- 7 In his days shall the juft man flourish ; and there shall be abundance of peace, till the moon cease to exift.
- 8 He shall have dominion alfo from fea to fea, and from the river unto the ends of the earth.
- 9 Uncultivated nations shall bow before him, and his enemies shall lick the duft.
- 10 The kings of Tarfifh and of the ifles shall bring presents ; the kings of Sheba and Seba shall offer gifts.
- 11 Yea, all kings shall fall down before him, all nations shall ferve him :
- 12 For he shall deliver the needy when he crieth, the poor alfo, and him that hath no helper.

13 יחס על דל ואביון ונפשורת אביונים יושוע :

14 מתוך ומחמם ינאל נפשם ויוקר דמם בעיניו :

15 ויחי ויתן לו מחבב שבא ויתפלל בעדו חמיד כל
היום יברכנתו :

16 יהי פסת בר בארץ בראש הרים ירעש כלבנון
פריו ויציצו מעיר כעשב הארץ :

17 יהי שמו לעולם לפני שמש ינין שמו ויתברכו
בו כל גוים ואשרהו :

- 13 He shall have compassion on the wretched and on the indigent, and shall save the souls of the needy.
- 14 He shall redeem their soul from deceit and violence, and precious shall their blood be in his sight.
- 15 And he shall live, and to him shall be given of the gold of Sheba; prayer also shall be made for him continually, and daily shall he be praised.
- 16 There shall be plenty of corn in the land, even on the tops of mountains; its fruit shall wave like the cedars of Lebanon. The inhabitants of the city shall flourish like the grass of the field.
- 17 His name shall endure for ever, his name shall be continued as long as the sun; and men shall be blessed in him, all nations shall celebrate him as blessed.

18 ברוך יתנו אלהים ישראל עשר תפלות

לברוך: and on the indigent, and shall have

the souls of the needy.

19 וברוך שם כבודו לעולם ויטלא כבודו את כל

הארץ אמן ואמן: and precious shall their

blood be in his sight.

20 כל יום יתן דור בן ישי: And he shall give, and to him shall be

given of the gold of Sheba; prayer

shall be made for him continually

and shall be praised.

The shall be plenty of corn in the

land, even on the tops of mountains;

the shall wave like the banners of

the mountains. The mountains of the

shall flourish like the grass of the

field.

The shall endure for ever, the

shall be continued as long as

the sun; and shall be praised in

the shall be praised as

18 Blessed be Jehovah God, the God of Israel, who alone doth wondrous things.

19 And blessed be the name of his glory for ever; may his glory fill the whole earth. Amen and amen.

20 Here end, or are finished, the prayers of David the son of Ishi.

Notes on Psalm LXXII.

The title of the Psalm is *for Solomon*, and it is generally thought to have been composed by David, in honour of his son Solomon, when raised to the throne, and declared his father's successor. See I. Kings, Chap. i.

It is almost unnecessary to observe, that a greater than Solomon is here. All commentators, both Jewish and Christian, apply this Psalm to Jesus Christ, the true Messiah, and consider it as a prophecy of the nature and blessings of his government, and of the supreme happiness to be eternally enjoyed by all his faithful subjects.

V. 3.—The turn that I have given to the words in this verse, seems to express a more complete sense than the common version; שלווה does not signify *peace* only, but all good things, both temporal and spiritual.

The general meaning is, the most barren and uncultivated parts of the country shall, בצדקו during the mild and equitable government of this wise and good king, be productive of all good things. The mountains and hills, formerly barren and unfertile, the haunts of robbers and oppressors, shall now be cultivated, and become the abodes of peace, and the scenes of festivity and abundance.

V. 5. *They shall fear thee*—If the true reading be, as in our present copies, יִירָאוּ the translation, “They shall fear thee,” is just; but it appears, from the rendering of the Seventy, that they had read יִאָרֶךְ from the root אָרַךְ *to be long*, in Hiphil, *to lengthen or prolong*; for they translate the verse thus:

Και συμπαραμείνει τῷ ἡλίῳ καὶ πρὸ τῆς σελήνης γενεᾶς γενεῶν.

The Vulgate—*Et permanebit cum sole et ante lunam in generatione et generationem.*

“And he shall continue with the sun, and before the
“moon, from generation to generation.”

This interpretation produces a good meaning, removes the obscurity arising from a sudden change of the person,

person, and is in perfect conformity with other passages of Scripture, that describe the glory and perpetuity of the Messiah's reign. See Psalm xlv. and Isaiah liii. 10. where the same word *יָמָיו* is used.—“ He shall *prolong* his days, and the pleasure of the Lord shall prosper in his hand.”

V. 6. *He shall come down like rain*—or rather, his government, the felicity of his administration, shall be as when rain descends upon mown grass.

How beautifully is the same subject embellished and illustrated, by an assemblage of pleasing images, II. Sam. xxiii. 3. “ The God of Israel said—he that ruleth over men must be just, ruling in the fear of God, that he may be as the light of the morning when the sun riseth, a morning without clouds, as the tender grass springing out of the earth, by clear shining after rain.”

V. 8. *He shall have dominion also from sea to sea—*i. e. From the Red Sea or Arabic Bay to the Mediterranean, and from the Euphrates to the Great Desert; or from one end of the earth to the other.

V. 10. *The kings of Tarshish*—Tarshish or Tharhis signifies the sea in general, or the Mediterranean, best known to the Jews. Kings of Tarshish are the kings of those countries which border on the Mediterranean, Sheba,

Sheba, Ethiopia; Seba, Arabia the Happy. See II. Chron. chap. ix. The Queen of Sheba, elsewhere called the Queen of the South, gave to King Solomon one hundred and twenty talents of gold, great abundance of spices and precious stones.

V. 20. *Here end the prayers*—An observation of the collector of the Psalms, intimating that this was either the last, or among the last of David's sacred compositions, or public prayers.

Observations

Observations on Selah.

This Hebrew word has occasioned much criticism and speculation; and, after all, the true meaning of it is perhaps not yet fully understood. It is used seventy-three times in the Psalter or book of Psalms, and nowhere else in Scripture, except in the Song of Habakkuk, never appearing unless in metrical compositions, or songs set to music; hence it has been a general opinion, that it is a musical note or sign. Some explain it by the terms, *Vox pausa et attentionis*, a word intimating a pause to raise attention; others, *Elevatio Vocis*, a raising of the voice in music, as *forte* is used in modern times. Some translate it *in seculum*, for ever; and the Seventy by διαψαλμα, which some render a pause in singing; but which, I think, may with more probability be understood as a solemn intimation or direction, that all the musical instruments should sound at once in company with the singers; or that the instrumental and vocal music should unite, in one grand chorus.

Aben Ezra * says, the word is entirely to be referred to music, when employed in Divine service: That it is

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* Aben Ezra was one of the most learned and intelligent of all the Jewish rabbies: He lived in the twelfth century, and has left some very judicious commentaries on various books of the Old Testament.

a direction to the singers and players to unite their voices and instruments in one *concertus*, or one universal combination of sounds.

David Kimhi * is of opinion, that it signifies *elevation*, or expression of loud sound; but hints, at the same time, that it contains a direction to the worshippers to raise their minds, and elevate their thoughts to the Supreme Being, and the adoration of his perfections. To this view of the matter, no serious reader of the Psalms will find cause to object.

The Chaldee Paraphrast, in his Targum, or Interpretation of the Psalms, renders *selah* by *לעלמינ*, *le olemin*, in *aeternum*, for ever.

The Latin Vulgate never translates it at all, and places no word in its room.

The modern Jews, at the conclusion of their public prayers or hymns, say Amen, *Selah*. See I. Chron. xvi. 36.

It is surprising, that among all the writers on this subject, none of them have ventured a conjecture, which seems highly probable, and, I think, accounts better

* D. Kimhi was a Jewish Rabbi of the 13th century, a Scripture critic of some reputation, and that one of all the rabbies most followed by Christians, in the composition of their Hebrew grammars and dictionaries.

better for the use and propriety of the terms than any supposition that has hitherto been formed.

The root of the word appears evidently to lie in the two first letters *הב* which is in contraction for *הב* to raise, to exalt, to magnify. The *ל* at the end I would consider as an abbreviation for *ל* so that the word *Selah* *הלל* is a contracted form of *הלל* CELEBRATE YE JEHOVAH, OR, EXALT YE THE LORD, viz. in songs of praise, accompanied with musical instruments, and is nearly of the import of *הללוהו* *Laudate Dominum, Praise ye the Lord*, or, in our characters, *Hallelujah*, in Greek letters, *αλληλουια*. This conjecture receives strong confirmation from the 4th verse of the *LXXVIII. Psalm*, latter part of the verse, *הלל ליהוה על כרכב בערבות ברו שמו* common translation, “Extol him that rideth upon the heavens by his name *JAH*.”

It is highly probable, that the meaning here assigned to *Selah* is the true one, as it corresponds to the dignity and chief end of devotional music, in which the fingers and players were frequently reminded of the sacred intention of their solemn prayers, praises, and adorations. All were designed to magnify the name, the nature, the perfections, excellencies, and works of *Jehovah* the only true God. In this sublime exercise, the church on earth are fellow worshippers, in perfect concord with the church in heaven: *Rev. xix. 1.—3.* “And after these things, I heard a great voice of much people in heaven, saying *ALLELUIA*, salvation, and
“glory,

“ glory, and honour, and power, unto the Lord our
“ God, for true and righteous are his judgments. And
“ again they said Alleluia. And the four and twenty
“ elders, and the four living creatures fell down and
“ worshipped God, saying Amen, Alleluia. And a
“ voice came out of the throne, saying, Praise our God
“ all ye his servants, and ye that fear him both small
“ and great. And I heard as it were the voice of a
“ great multitude, and as the voice of many waters,
“ and as the voice of mighty thunderings, saying, Al-
“ leluia, for the Lord God Omnipotent reigneth.”

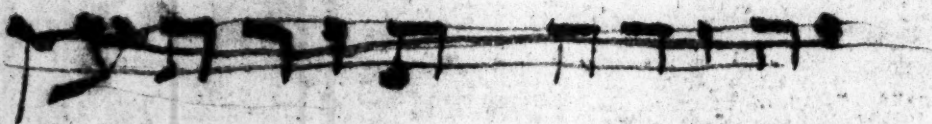
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